13

ILLUSTRATIONS AND ENQUIRIES

RELATING TO

MESMERISM.

PART I.

BY THE REV.

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ROYAL COLLEGE OF PHYSICIANS OF LONDON

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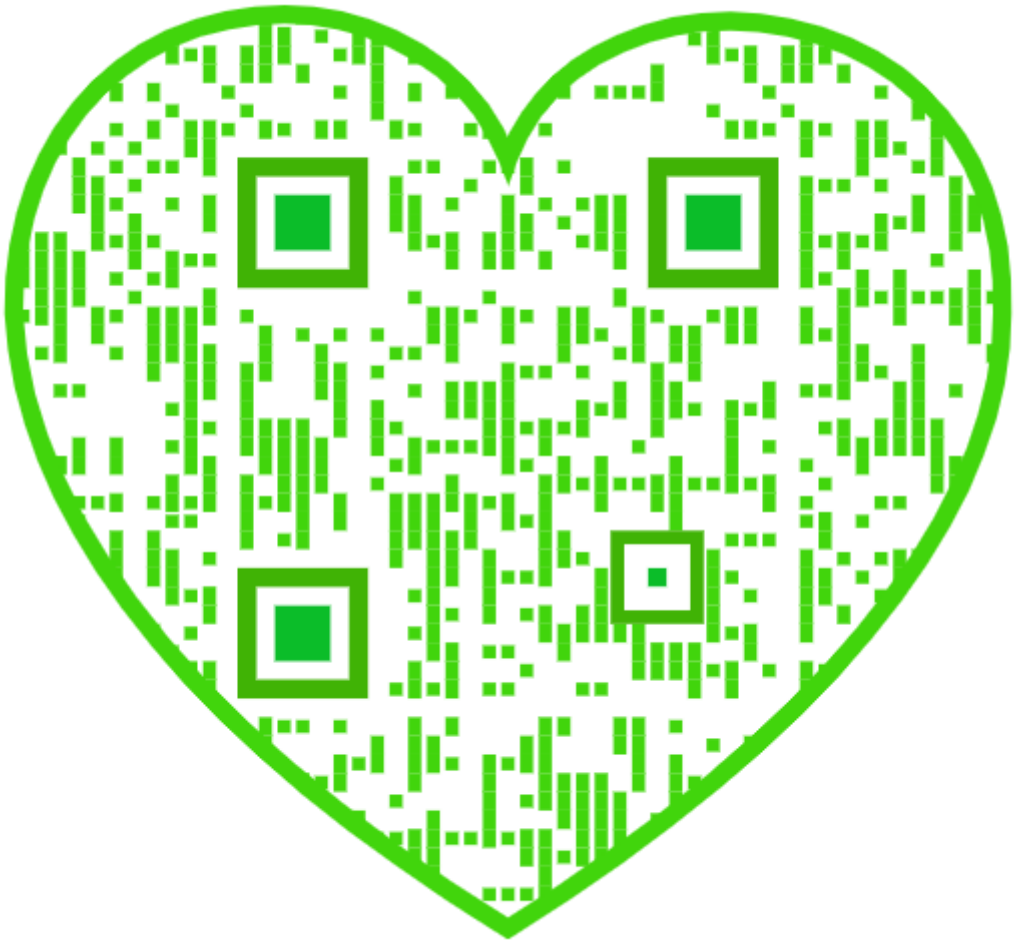

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PREFACE.

The reader will, I hope, understand from the title-page, that I am not offering to the world a scientific treatise, or a systematic discourse, on Mesmerism; or, indeed, proposing to enter into anything like an argumentative discussion of its nature and claims. I do not pretend to that species of physiological science which is a necessary part, though only a part, of the qualification required for the full investigation of the subject. But the simple truth is, that many years ago (it may be enough to say more than twenty, and there is no need to trouble the reader with explanations as to how, and why) circumstances led me to enquire into the matter, and to form a very decided opinion. Since that time I have, as occasion served, gathered from men and books, such information as has come in my way. This has tended to confirm and strengthen the opinion already formed, and never for a moment shaken, not only that what are called the common phenomena of Mesmerism—by which phrase I mean those phenomena (some of them in one sense of the word very uncommon) which have been concurrently maintained by mesmerisers in various countries for more than half a century —are realities; but that they are both in themselves and in their indications, very serious matters, and such as demand the deep and earnest attention of all who know of their existence.

But while I disclaim all idea of writing scientifically on the physiological part of the subject, I may say without any pretension, and as a mere matter of fact, that the circumstances of my youth, the studies to which I pledged myself when I became a clergyman, and the duties of my office as a librarian, have naturally brought under my notice some books which lie out of the way of most medical and scientific men. Having never lost sight of Mesmerism since I first became acquainted with its phenomena, and convinced of its reality, and of the great part which it is likely to play in the world at some time or other, whether for good or evil, I have sometimes imagined that I met with it where I did not expect to find it, and where others who would have recognised it, had never thought of looking for it. I have felt sometimes, when I happened on certain stories of magic or possession, an anecdote of a saint, or an enthusiast, or a fanatic, or an impostor, or (what has sometimes been mistaken for one) an honest man who has played the fool till he frightened himself and his neighbours—I have often thought, I say, that I should like to show these things to some of my friends; and, indeed, more generally to point them out to those who are interested in the subject of Mesmerism.

This is my reason for putting together, in the following pages, not entirely without arrangement, but at the same time in a very desultory manner, a number of fragments belonging to various ages and places, and having no connexion with each other except so far as they tend to afford Illustrations or to excite or answer Enquiries relating to Mesmerism. I shall not, of course, be understood to vouch for the truth of all that which I may relate on the authority of others, without laborious enquiry or confutation; for in this business it is a happy thing, and one which gets rid of infinite trouble in the way of research and argument, that if we can only be sure that a story was written before Mesmer was

born, it is almost equally interesting and instructive whether it is, in fact, truth or fiction.

As on the one hand I trust that some of these things may render the volume not altogether unworthy the attention of persons who have studied Mesmerism, and are familiar with the details of its phenomena, and of the various explanations and theories to which they have given rise, so on the other hand it probably will—and, for some reasons, I am very desirous that it should—fall into the hands of readers who are imperfectly, or not at all, acquainted with the subject.

The latter class will, I hope, generally find enough, even in these pages, to enable them to understand why I have referred to a fact, or made an extract; but I am aware that in some cases the relevancy will not be apparent to them, and I must ask them to pass it over with the belief that I have given it under an impression that those who are familiar with the subject would discover some thread of connexion (the more worth notice for its subtilty), some obscure hint, or odd analogy—in short, something worth a moment's notice from those who are prepared to understand it, but not worth all the trouble that would be required of both the writer and the readers to make it intelligible to those who are not. It would often require long explanations which they would not take the trouble to read, and which I am not particularly qualified to write; for I must again remind the reader that I am only offering scattered facts and hints which I have met with, and some enquiries which have occurred to my own mind, with relation to a very curious subject, of which those who have studied it the most, and with the most success as to gathering the grounds of knowledge, are the first to declare that they do not fully understand it.

It is the custom of many persons to read a book first, and the preface afterwards. Those who do so in this case, will no doubt think that the foregoing lines form a most inappro-

priate introduction to the pages by which they are followed. This is accounted for by the fact that they were written for a very different kind of work, of which what I now print was intended to form a small part. But I have suffered them to stand as a preface, because I wish the reader to have a general understanding of both my motive and purpose in meddling with the subject; and I would not have him suppose that, though in adapting this part for a separate publication, I have inconsiderately used the word "Illustrations" as to passages quoted from the most modern and popular writers that I could meet with, in order to make myself intelligible to those whom I most wish to understand me, I mean the same thing in a title which I still preserve, in the hope that it may be prefixed to the larger work for which materials of a different kind are collected. With regard to these preliminary Illustrations from the 'Zoist,' I ought, however, to add that a friend, who saw the first sheet while the work was in the press, has suggested that I am wrong in saying that all the cases which I have cited as Illustrations of clairvoyance occurred "in our own country," while (No. 5) took place in Paris. It is quite true; but the fault may be extenuated, though not excused, by the fact that the gentleman who relates it was an English Clergyman, and dates the account from his benefice in Essex.

I do not attempt to take up the reader's time with any explanation of my reasons for deviating from my original plan, and publishing first a small part of what I have written. On this point I am secure of his approbation. If he likes it, he will say, "The sooner"—if he dislikes, "The less—the better."

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ERRATA.

Page 1, *line* 9, *for* "said have," *read* "said to have."
" 34, " 19, *for* "me could," *read* "me she could."
" 49, " 4, *dele* "divination."
" 64, " 20, *for* "so expose," *read* "to expose."

CLAIRVOYANCE.

I SHOULD not think it worth while to write these pages, if I had not the hope of their falling into the hands of some readers who are but little acquainted with the history and pretensions of Mesmerism, and do not even know what is meant by the word *clairvoyance*. To such I wish to explain it before I attempt to reason about it; and it seems to me that the easiest and best way of doing so may be simply to present some extracts from reports recently made by Mesmerisers. The powers which their clairvoyant patients are said have exercised, will, in this way, be most fairly represented, and most easily understood; with this farther advantage, that the cases thus cited, after serving the purpose of illustration, will be at hand for future reference.

If the reader has made up his mind to believe or disbelieve, without regard to testimony or evidence, either side of a question which has been discussed with disgraceful bitterness, ignorance, and folly, I am not anxious about his approbation. If not, I hope he will acquiesce in the propriety of this course; and will also understand and approve the motives which lead me to take the illustrations for this Section exclusively from the reports of cases published in the 'Zoist.' That periodical work is the principal organ for the diffusion of information on the subject; and it is countenanced, and contributed to, by the chief patrons and practitioners of mesmerism. It has not yet been seven years in existence, and all the cases to which I refer in this Section have occurred within that period, and in our own country. The reader,

therefore, who wishes to verify my transcripts, may do it by reference to one English book; and if he likes to go a step farther, and enquire respecting the genuineness and authenticity of the stories themselves, he may in a good many cases, without much trouble, enquire on the spot, and put his questions to the parties actually concerned. Whatever faults may be justly charged on the 'Zoist,' it deserves credit for facilitating such enquiries by careful honesty in giving names, dates, and addresses. I prefix a number to each of the extracts, merely for the sake of reference, and as the order in which they stand is immaterial, they are placed in that of time. I do not know that they require further introduction, except one single observation, which is due to the reader as well as to the authors quoted—namely, that the extracts are given as *illustrations,* and not as *proofs;* and therefore the author is not to be hastily blamed if in any passage which my object leads me to extract, he should seem to take for granted what he does not prove, or to say what may require the context to explain it.

Mr. T. B. Brindley, of Stourbridge, appears from the letter by which they are introduced, to have sent an account of his proceedings to the 'Zoist' at the suggestion of Dr. Elliotson and Mr. Townshend. He makes the following statement respecting a patient aged twenty-two, who had "suffered from affection of the heart for seven years," during which time she had been under the treatment of several medical men whose names are mentioned, and had passed eleven weeks in the Birmingham Hospital, whence she was discharged as incurable. The medical part of the case is not to our purpose; but having detailed it, Mr. Brindley proceeds;—

(1.) "On the 5th of October, 1843, I magnetized Henrietta Price, of Stourbridge, in the presence of Dr. Dudley, R. L. Freer, Esq., Surgeon, and several others. While in the mesmeric sleep, I stated to Dr. Dudley that she was then in the clairvoyant state. He immediately said, 'To test her then, send her to my house; and if she tells me what furniture there is in a certain room, I'll believe that mesmerism is not what I now believe it to be,—a gross imposture.' Accordingly, having before satisfied myself by former experiments that she was really clairvoyant, I said to her, 'Henrietta, go to Dr. Dudley's house.' 'I do not like,' said she. 'Oh, but Dr. Dudley wishes you to go.'

'Well, I'll go then.' 'Are you there?' 'Yes.' 'Go into the middle room up stairs, facing the New Road.' 'Well, I'm there.' 'What room is it, a sitting-room or a drawing-room?' 'Why, neither; it's a bed-room.' 'How do you know?' 'Why, I can see the bed in it, to be sure.' 'What else can you see?' 'A swing glass.' 'Is it a large one?' 'No; a middling size.' 'Has it a drawer in it?' 'Yes.' 'Well, open it and see what is in it.' 'Why, some razors and a small brush with a bone handle.' 'What else can you see in the room?' 'Why, some chairs, but they are not in their right places; the room looks all about; and the carpet is actually turned up all the way at the sides.' 'Are there curtains to the windows?' 'No, I only see a blind.' 'How many windows are there in the room?' 'One, two; only two.' 'What sort of bedsteads are they?' 'French polished.' 'Are they very thick ones?' 'Middling; I have seen thicker.' 'Do they touch the ceiling?' 'Nearly.' 'Well, that will do. Now come back again from Dr. Dudley's to our dining-room.' 'Very well.' Are you there?' 'Stop a bit.' 'Well?' 'Yes, I am there now.' 'Look into that closet, and tell me who is in there.' 'Why, Dr. Dudley.' 'What is he doing?' 'Tell him to go to market; there is a market-basket by the side of him.' 'I know that. But tell me what he has in his hand?' 'Why its coming winter certainly, and he'll want it.' 'Well, but what is it?' 'Tell him to go and ask Miss —— what it is.' 'Oh, nonsense; tell him what it is yourself.' 'Why you put gledes in it.' 'What is the name of it?' 'Well, if you are so dull, and must have it, it's a warming-pan." In every individual instance she was perfectly correct, never failing once to tell all we asked her.

"I then demagnetized her, and mesmerised her sister, Serena Price, who had just entered the room, and who had heard nothing that her sister had said. She also is a clairvoyant subject: so I sent her (mentally) when magnetized to Dr. Dudley's house. When she was there she said, 'Well, here I am; but I do not intend to stand here all night; how am I to get in?' 'Why open the door and go in.' 'Well, I am in; which room shall I go into?' 'Go up stairs.' 'Which room shall I go into?' 'How many are there facing the New Road?' 'Three.' 'Yes, that's right; go into the middle one.' She then accurately described the room, and said the carpet was put down straight, and everything neat and in its place. 'Is there any one in the room then?' 'Yes.' 'Who?' 'A young woman.' 'How is she dressed?' 'Why like a servant should be, to be sure.' 'Oh, she is a servant?' 'Yes.' 'And what is she doing?' 'Why standing at the table, looking at herself in the glass.' 'What is she doing now?' 'Pulling her cap forward on the head.' 'And now?' 'La'! why viewing herself above a trifle.' 'What is she doing now?' 'She's gone into the other room, and is moving some clothes off a chair.' 'And now?' 'Just gone down stairs.' 'Where is she?' 'In the kitchen?' 'What is she doing?' 'Sitting by the fire.' I then demagnetized her, and Dr. Dudley instantly went home to discover whether all was correct that Serena had told us. Next morning I saw him, and before several gentlemen in a public room, he had the kindness and manliness to inform me that it was perfectly correct in every point, and that he was now a firm believer in the science."—*Zoist*, No. IV. p. 467. *Jan.* 1844.

The next is from "Cases of Mesmeric Clairvoyance and

Sympathy of Feeling," by Dr. Engledue, dated "Southsea, March 4, 1844." The patient was a young lady on whom he had "performed in August, 1842, *without her knowledge*, the operation of dividing the ham-string muscles for contraction of the knee-joint."

(2.) "This patient had been confined to bed for eighteen months, when the following experiment was performed. The house of a relation who lived fourteen miles off was broken into and several articles stolen. This was not communicated to her, but I received a note mentioning the circumstance, not however detailing any of the particulars. When I entranced her, I directed her to go to the house and to ascertain what the family was about. After a few minutes her countenance changed its colour, and she exclaimed, 'Why —— has been robbed. The door of the house has been cut. The desk has been moved, and all the papers thrown about. (They were carried into the meadow.) He has lost six pounds. (This was quite true; at first it was supposed that only four or five pounds had been taken, but a subsequent investigation proved that there must have been six pounds in the desk.) I know who did it. It was —— and ——; they used a carpenter's tool. It was done on Monday night, when the wind was so high that they could not be heard. (The robbers broke into an outhouse and obtained a centre-bit, and cut through the door-panel with it.) Why, they gave old Peter something in some food that he should not bark. P—— gave it to him. (The terrier dog, Peter, was dull and stupid for two or three days from the effects of the drug which had been given to him.) Why, how foolish! What are they doing to the doors,—they are putting bits of iron all over them. (The back doors of the house were then being nailed to prevent the application of the centre-bit again.)'

"On another occasion, I was told that something important had occurred at the same house. I entranced her and sent her to look. After a little time she said, 'Why one of —— sheep has been killed. It was killed in the front of the house by two men,—there were four, only two went to the house, and two stood by the lawn gate. They would have killed some pigs, but they heard the great gates. —— is so distressed because he has lost his best sheep.' After a considerable interval, 'Well, I declare, if he has not sent down for me to find out if I can. I hope I shall. And they sent for you; and —— is here to take back word. (Quite true.) Why it is the sheep —— offered £100 for. The idea of their not telling me, as if I should not know! One held the sheep whilst the other killed it with a knife. They took away part of the side: they left part at the barn and part on the lawn. O! they had a lantern and looked it out, for they know about animals, and knew it would distress him so to kill that sheep.' (The sheep was divided and distributed as she said.)"—*Zoist*, No. VI. p. 272. *July*, 1844.

The next is appended by the editor to a letter in the same number of the 'Zoist,' subscribed "Edmund Sheppard Symes," and dated "Hill-street, Berkeley-square, June 28, 1844."

The object of the letter is to detail some proceedings of Alexis Didier, the French clairvoyant, in a company assembled at the house of Dr. Elliotson on the preceding Monday. Mr. Symes (who may be presumed not to have known, when he wrote his letter, what occurred after the party broke up) having stated that Captain Daniell had examined Alexis, and received satisfactory answers, went on to say, "The Hon. Edmund Phipps afterwards tried a similar experiment, but I understood Mr. Phipps to say, that he was not equally successful." The editor, however, after giving Mr. Symes's letter, adds the following explanation;—

(3.) "Mr. Atkinson was in the evening with Mr. Phipps, and wrote the followimg account to Dr. Elliotson, which we are allowed to publish.

"The Hon. Edmund Phipps, brother to the Marquess of Normanby, took hold of the hand of Alexis, who described his house in Park-lane in many points with singular correctness; but what was most remarkable, he said, among other things, that he saw a picture of a battle opposite the fire-place in the drawing-room,—he saw men on horseback with spears and helmets, describing the whole very distinctly and correctly, and particularly insisted that there was a figure in the centre of the picture with a crown on the head and a truncheon in his hand leading on the battle, which Mr. Phipps denied, but the boy insisted that he was right, and that if Mr. P. would look when he went home, he would find it, for that he saw it distinctly. I dined with Mr. Phipps that evening, and we examined the picture together, and found that the somnambulist was quite correct, as well as with respect to some curious points described in another picture, which Mr. Phipps had never remarked before, but of too striking and curious a nature to be the effects of a lucky guess. Mr. Phipps was a sceptic, but is now satisfied of the lad's extraordinary powers of clairvoyance."—*Zoist*, No. VI. p. 293. *July*, 1844.

In an introduction to "Reports of various Trials of Clairvoyance of Alexis Didier last Summer in London," collected by Dr. Elliotson, and published in the 'Zoist' for Jan. 1845, that gentleman says, "It was not till 1841, that I saw, or ventured to assert, the occurrence of vision with the eyes firmly closed: nor was it till the present year, 1844, that I witnessed, or ventured to assert, the fact of that highest degree of clairvoyance, in which a person knows, as by vision, what is going on at a great distance, or can tell what has taken place or will take place in matters not relating to his own health or own affairs, but to various events in the lives of others." But he afterwards adds;—

(4.) "This year I have met with exquisite clairvoyance of the highest kind for the first time, and its truth I will now as fearlessly maintain as I originally did the production of simple sleep.

"For six years I have made repeated trials with numerous patients of my own: but never have found one who I was satisfied could even see the objects about them with the eyes closed, or look into the interior of the bodies of others and state their condition and prescribe for them. But among my searches after clairvoyance I have at length found one example of the highest kind, just mentioned in the last paragraph, though she disclaims all clairvoyance of the inferior kind mentioned in the present paragraph. This patient is the perfection of integrity and every other moral excellence. Her word is a fact: and her truth is not less absolute than her freedom from vanity. She dislikes to exert her clairvoyance, and though, I have no doubt, long possessed of it, never mentioned it till I tried and urged her to exert it: nor would she ever exert it but from a desire to oblige me, nor does she if aware of the presence of others.

"She will accurately describe who are in a particular room at her father's house at a particular moment, and the arrangement of the furniture, &c.—a distance of above fifty miles: or she will search for and see a member of her family, and describe the place in which he or she is, and the others also present. I at length succeeded in prevailing upon her to see some others, not members of her family, or known to them or herself, and whose names even I did not mention, but only a very few particulars about them. She has described their persons most accurately, the places in which they were, their occupations at the moment; and told what others were in the same room with them: and all this when I knew nothing of the truth at the time, and had to verify it afterwards. Far more than this she would tell: and tell with perfect accuracy: and predict numerous things relating to others which have since exactly taken place. But I will not venture to add more at present. I am anything but superstitious; am indeed very sceptical of human testimony on all matters of a wonderful nature: but these points I have laboriously and rigidly looked into, and can speak positively."—*Zoist*, No. VIII. p. 478. *Jan.* 1845.

The "Reports" just mentioned will furnish another instance. The extract is from a letter addressed to Dr. Elliotson by the Rev. H. B. Sims, dated from "Parndon, Dec. 20, 1844."

(5.) "You asked me for some details of an interview I had with Alexis last year in Paris, where I first became acquainted with him. I was, previously, an obstinate unbeliever in the clairvoyant wonders of mesmerism; but having one evening heard some very startling facts related by a person whose veracity I could not question, I resolved to pay Alexis a visit the following morning, that I might, from personal experience, form an opinion on the truth or falsehood of what I had so long disbelieved. I was accompanied by a friend, and we had a private *séance*. Alexis was in a very few minutes placed in the mesmeric trance, and having had his eyes carefully bandaged, played at écarté, read from a book, &c. &c., with great success and facility. I then sat down by him, and asked to have some conversation with him. He took my hand. I asked him if he could tell me where I lived. After a good deal of hesitation he said,

'North-east of London;' and gave the distance very correctly in leagues. He then said, 'There is a railroad which leads to your part of the country. There are two branches to this railroad, and your house is situated on the left branch, and on the right side of that branch.' He then called for a sheet of paper, and began to draw a map of the part of the country he was describing. He delineated the railway with great correctness, marking the branch which turns off eastward at Stratford, and continuing the other to a point where he said there was a station. He gave a very minute account of the position of this station, answering in all points to that of Roydon; the river running nearly parallel to it, and the bridge immediately in front: and he also described with much truth the general character and appearance of the surrounding country, and said that the railroad extended only three or four leagues from this point, which is the fact. He then marked on his chart another station, a few miles farther on, and gave exactly the relative distance and position of my house with these two stations. He then said, 'Now let us go to your house,' and proceeded to give a sketch of the road with its various turnings. As he approached the house he was more minute, and described with singular correctness the sudden descent; the brook about half as wide as the room, the steep ascent on the other side, and the gateway on the right hand of the road. He gave the distance of the house from the gateway very exactly, mentioned a piece of water on the right with ducks upon it (I keep a few wild ducks), and described the position of the stables, &c. The perfect accuracy of the whole of this minute description was truly astonishing.

"I then asked him if there was any one living in the house during my absence from home. He said, 'Yes; there was only one person—a gentleman' (which was the fact); and he then proceeded to state his age and describe his character and appearance, as correctly as if he had been well and personally known to him. I should mention that the gentleman who accompanied me was entirely unacquainted with this part of England; that I had not mentioned to him the subject on which I proposed to question Alexis; and, in fact, that neither to him nor to any soul in Paris but myself, were the foregoing particulars known. The *séance* had now lasted nearly an hour; and the mesmeric influence appeared to be on the wane. He began to make mistakes, and I would not suffer him to proceed, being perfectly satisfied with what he had already done, and entertaining a firm conviction, which has been strengthened by subsequent experience, that he really possesses the power he professes to exercise.

"I am no mesmerist: till I myself witnessed these things no one could be more incredulous on the subject; but I should not be doing justice either to Alexis or M. Marcillet, who have been unfairly stigmatized as cheats and impostors, if I hesitated to declare my firm belief that the former is endowed with a most wonderful and mysterious faculty, extending far beyond what we have hitherto considered the limits of those powers which have been granted by providence to the human race."—*Zoist*, No. VIII. p. 516. *Jan.* 1845.

The following is from "A Case showing some of the higher Phenomena of Mesmerism," by Mr. Jago, dated "Bodmin, May 9, 1845," addressed to Dr. Elliotson, and published in

the 'Zoist' for July 1845. The patient was Miss Harriet Dennis; and Mr. Jago gives the following account of a visit to her on March 7, of that year;—

(6.) "Finding that she was very deep in the mesmeric sleep, I varied my experiment to see what other manifestations could be elicited.

"A person present was asked to put something in a cup, and without saying what it was to bring it to me in such a way that I might look in it, but that it would be impossible for Miss D. to see what it contained. The cup was brought on a level with my eye. Having looked over the edge of it and seen what was in it, I desired that it might be taken away again; then turning to Miss D., and placing my finger on the organ of language, I asked her, 'What's in that cup?' She instantly, and without any doubtful tone of voice, said, 'Cotton.' It was a little ball of cotton.

"Anxious to test this to the utmost, I asked a person to go out of the room and put something in a cup, and bring it to me that I only might see what was in it, as before. This was done, and the cup again placed on the table, which was at the opposite end of the room. Turning to Miss D., I asked her, 'What's in it now?' 'Wafers.' This was perfectly true. 'How many are there?' 'Two.' 'What colours are they?' '*Green* and red.' The last answer is most extraordinary. By candle-light I thought the wafers were a *white* and a red. My question was repeated, 'Are you sure that one is *green?*' 'Yes.' 'Are you quite sure of this—think?' 'Yes,' she replied rather sharply. Believing that this answer was incorrect, I desired to see the wafers again—one of them was a delicately pale *green*.

"Astonished at these results, I requested that the cup should be placed on the table with something in it as before, but that neither myself nor Miss D. should be told or be allowed to see what it contained. This was done. I then asked, 'What's in that cup now?' She paused as if thinking, and in about a minute said, 'I dont know.' 'Do you not really know—think again?' 'No; I do not know.' I now directed a person to bring the cup to me as before, that I alone might see its contents. This was done, and in such a manner that it was impossible for Miss D. to look; in fact, during the whole of this part of the experiment, her head was leaning a little forwards and her eyes were quite closed: care was taken *to hold the cup above the level of her forehead* each time that it was brought near me, so that had her eyes been wide open she could not have seen what was in it.

"After I had looked at what had been put in the cup, I asked her, 'Do you know what it is?' 'Yes, it is a thimble.' This was correct.

"Supposing her by some inscrutable means to be *seeing with my eyes*, I thought she might be able to describe any object which was known to me. I therefore began to question her about that of which I was certain she could have no previous knowledge.

"'Do you know my dressing-case?' 'Yes?'

"'How many bottles are there in it?' 'Two.'

"'What colours are they?' 'A white and a *green*.'

"'Are you sure that one of them is green?' 'Yes.'

"I had considered that bottle to be *blue*, and therefore supposed she had

given me an incorrect reply, nor did I until the following morning convince myself that it was *green*. It is that particular shade of green which many find it difficult to distinguish from blue. Her answer was right, and though the question was repeated three or four times she persisted in giving me the same reply.

"'How many drawers are there in the case?' 'One.'

"'How many locks are there?' 'Two.'

"'What sort of a case is it?' 'Bound with brass.'

"Had it been before her she could not have given a more correct description."—*Zoist*, No. X. p. 223. *July*, 1845.

The "Case of Ellen Dawson," by Mr. W. Hands, of 23, Duke-street, Grovesnor-square, is published in the same number of the 'Zoist' for July, 1845. The patient, a girl, who became subject to epileptic fits at eight years old, and whose life from that time seems to have been chiefly spent under medical treatment. She had, however, so far recovered as to be apprenticed by her friends to the gold-lace business before she came to be Mr. Hands's patient for "rheumatism and hypertrophy of the left ventricle of the heart."

(7.) "One day Ellen being in the sleep-waking state, I observed her take up some publications which lay on the table and read the titles of them, by which I perceived she was clairvoyant. In order to test this faculty, I filled the tops of some pill-boxes with cotton and tied them over her eyes with a fillet of ribbon, taking care that the edges of the boxes should rest upon the skin; still, she read and distinguished colours as before. I now placed her in a room from which I had shut out *every ray of light*, and then presented to her some of the plates in 'Cuvier's Animal Kingdom;' she described the birds and beasts, and told accurately the colour of each, as I proved by going into the light to test her statements. She also distinguished the shades and hues of silks, as indeed did her sister, who is also clairvoyant."—*Zoist*, No. X. p. 228.

"In my imagination I *led* her to Berkeley, the locality of my birth, and where Mrs. H. was then on a visit. This was 140 miles from Duke-street. Knowing that Ellen was at the house by her description of it, I said, 'Let us knock at the door and go in.' She assented. 'Now enter the dining-room on the left.' 'Yes.' I then observed her countenance light up, and with a look of delight she exclaimed, 'There is Mrs. H.' I wished to know what she was doing? 'Playing at cards,' was the reply. 'What game?' She could not say. I find she cannot distinguish one card from another. I now requested her to describe what she saw. 'A board,' said she, 'with holes in it, and some pegs.' 'Who is Mrs. H. playing with?' 'Such a nice bonny red-faced old man.' (I knew this to be the host of the house.) 'Who else do you see?' 'Two young ladies and a young gentleman.' These were the daughters and son. I now asked the disposition of each. Ellen *felt* (?) their natural qualities and correctly described them. (It cannot be said we *see* mental character.) After replying to the above inquiries, Ellen suddenly exclaimed, 'There, Mrs. H.

has won the game! she is getting up from her chair.' At this time (9 o'clock), as I subsequently learnt, Mrs. H. did rise from her chair, saying to her adversary, 'I have beaten you completely.' I now desired Ellen to accompany me into the churchyard. She there described several tombs which I distinctly recollected. She expresssed surprise at the tower being erected at a distance from the church, which is the case. I asked her to enter the latter. She described the monuments, especially those of the Berkeley family, and was vastly amused by the carved dog at the feet of one of the recumbent figures."—*Ibid.* p. 229.

"A few days after this Mrs. H. returned by railway from Bristol. One of her boxes was left behind in that city, and she was told it should follow her by the next train, and that it would be in town by eight o'clock. Ellen came to my house whilst the servant was gone to inquire about the box; I put her in the sleep, and asked if she thought it would be lost, or whether it would come by the eight o'clock train? Her reply was, that it would not be lost—that it would not arrive at eight o'clock, but would come by the ten o'clock train; that we should not receive it that night, but at breakfast time on Sunday morning. Such proved to be the case. She also described many of the things in the box, especially a large doll, its dress, the colours, and even told Mrs. H. who it was for; although she had never seen the child, but had only been placed *en rapport* with her at a previous period."—*Ibid.* p. 231.

"On another occasion I *travelled* with Ellen to New York, and in crossing the seas she described the waves, the storm, the vessels going up and down, at one moment in sight and then disappearing. On entering New York harbour she read several names of vessels, as the 'Nightingale,' 'Victoria,' &c. I knew when she was in the Broadway by her description of the shops having steps to go down to them, the row of trees, the people, their dresses, and the blacks. I wished her to go to No. 115, where my brother was lodging, and asked what she saw in the shop, 'Pianofortes and guitars,' by which I knew it was Dubois's."—*Ibid.* p. 232.

"I now, at random, said let us leave New York and go into the forests and see the Indians. In *travelling* over the country she became frightened at some animals. I asked what are they like? From the description given I knew they were buffaloes. We proceeded onwards, and presently she came on an Indian village. She described the huts and the dresses, and also what the Indians were doing. The men were smoking curiously-fashioned pipes—the women engaged in in household duties with their children at their backs. She further described their singular cradles, and the toys the mothers hang upon them for the amusement of their offspring. Both the sisters afterwards *travelled* over the surface of America, picturing passing events, and describing various places as they *journeyed* along. Had they dwelt in the country for years, they could scarcely have done so more vividly. It may here be well to remark that these children are uneducated, and have never read of these places."—*Ibid.*

"On another occasion, the children being at my house, we agreed to *travel* to Windsor. They described the scenery and places on the journey, and read the different station-boards on the railroad—made remarks on the castle—went through the different rooms, and depicted the furniture and paintings. After this we returned to Slough, and travelled thence to Swindon. They still read

the station-boards on the way. At Swindon they noticed the division for the first and second class, and named the viands and articles on the tables."—*Ibid.* p. 233.

"One striking and beautiful proof of the *bonâ fide* character of these descriptions, is the fact, that when these children travel to Australia, China, or other remote places in the opposite side in the globe, they are overcome with surprize, and express their astonishment at finding it is night and the inhabitants in bed whilst yet it is broad daylight with us."—*Ibid.*

The next extract relates to the same clairvoyante, and is taken from the same number of the 'Zoist.' But the circumstances are related by the Hon. Miss Boyle, one of the Maids of Honour to the Queen Dowager, in a letter to Dr. Elliotson, dated, Jan. 24, 1845. The whole document is extremely curious; and but for its length, I should gladly give the whole of it. Miss Boyle having applied to Dr. Elliotson to recommend a mesmerist to attend a lady who was ill, was by him recommended to Mr. Hands, with whom she had been previously unacquainted. Her interview and conversation with Mr. Hands led to her seeing and being placed *en rapport* with his patient, Ellen Dawson, already mentioned. Their first mental journey was to Normandy, where the clairvoyante (who can scarcely be suspected of falsehood in professing that she had never been in France,) not only described the interior of the church of St. Owen at Rouen, which Miss Boyle was well acquainted with and greatly admired, quite satisfactorily, but minutely detailed the circumstances which had occurred to that lady during a solitary visit which she had paid to the church. After this the dialogue proceeded;—

(8.) "Now, if you like, we will go to my home in Somersetshire. 'Have you ever been to Bath?' 'I can see Bath; it is such a pretty place,—all those houses are so very pretty.' 'Now we are at the White Hart Hotel, and there is a carriage to take us by a very beautiful road and along some lanes to my house, and through a little park.' (Eagerly) 'Oh! the dogs, that dear great dog.' 'What dogs?' 'Why your dog—there he is at the door. (Ellen was in great glee, and quite like a happy child.) He is so glad to see you: how he does jump at your face—how large he is—and how he follows you!' 'Yes, Ellen, up to my room, does he not?' 'Yes. Oh! what a pretty room it is.' 'What do you see in it? Tell me all about it.' 'A wardrobe; it stands just as you go into the room: it is a high wardrobe, with clothes in the drawers.' 'No, Ellen, there I think you are wrong; I think they were all taken out the morning I came away.' (However, my maid here made me a sign that Ellen was right.) 'But there are only clothes in the drawers; I see something red in

the closet part of the wardrobe—yes, it is lined with red, and there are colours: and there I can see a tall white figure standing.' 'How is the figure standing?' 'Like this'—(and here Ellen rose from the chair, and put herself in the exact attitude of the statue in my wardrobe. I was then at a loss to know what she meant by colours; however, when I reached home, I found Ellen was right there—by the statue was a purple, red, yellow, blue and green box, which I had quite forgotten.) 'What are the colours of my curtains?' 'Why the bed curtains are striped green, and so are the window curtains, and I see red chairs. I can't see all the things at once. There is what looks like a very odd bookcase lined with dark red outside.' (The case is carved, and shows the lining through the open gothic work.) 'What books are in it?' 'No books at all. Oh! how many things there are on the mantel-shelf.' 'But what do you see in my bookcase?' 'It is not a bookcase, it opens, and there I see a white figure which looks just like a baby in a night shift, a long loose dress; yet it cannot be a baby's figure, because there it has a coronet on its head and flat hair.' 'Is that then in the bookcase? I wish you would attend.' (Ellen thinking.) 'Yes it is.' 'Well, now you are quite wrong.' 'Well, let me see again. Oh! no, (eagerly) the baby stands to the right of the bookcase: and now I can see a sort of a bust of a young lady.' 'How is her hair done?' 'Flat: oh no, that's the figure to the right,—it's done in thick bushy curls off the forehead: she has a glove on, and there is gold and colours close by.' Ellen was right, the baby figure, as she called it, is even with and on the right of the carved case, and represents St. Margaret in a long loose robe fastened at the throat, very much like a child's night-gown; she has a coronet on her head; her hair is flat. The oak case contains a bust of my only sister, exactly as Ellen described it; the colours are letters on a gold ground, and my sister's shield emblazoned with the Boyle and Courtenay arms, red, white and yellow." —*Zoist*, No. X. p. 239.

"We then went to the cottages in the village. She there described a lunatic chained and an epileptic patient, and told me in detail how to cure each, and in what manner I should get the lunatic sufficiently tranquil to be mesmerised. She also told me of a conversation I held eleven years ago in the church of Santo Spirito at Florence; described the person I was there with, and who has never been in England, and what objects (some of which were were peculiar, and which she was a long time making out or seeing, as she told me) were around us at the time. Strange, passing strange, I admit; nevertheless, strictly true, I most solemnly declare."—*Ibid.* p. 240.

The next extract is from a case reported to Dr. Elliotson by William Topham, Esq., barrister-at-law, in a letter, dated May 31, 1847, relating to a lad of about eighteen years of age, named Thomas Horner, whom he began to mesmerise for epilepsy in the year 1843. Mr. Topham says;—

(9.) "After five or six weeks' mesmerism he began spontaneously to exhibit instances of clairvoyance. The first occasion was on the 11th of September. It was in the dusk of the evening; so that the room where he was mesmerised was nearly dark. My previous mode of mesmerising him had been by pointing

at his eyes, but on this occasion I began by making passes over the top of his head, and continued them after he was in the sleep. In the course of five or six minutes after the sleep was induced, he suddenly exclaimed that he could see into the room above us (the drawing-room). I said, 'Your eyes are closed; how can you see?" And he replied, 'I don't see with my eyes! I see from the top of my head; all the top of my head seems open!' He then accurately described the position of different articles in the room above us, which I myself had never noticed before, and he having only entered the room once in his life, when be came for a couple of minutes to speak to me, a month previously. He also named two persons, out of a large party in the house, as being in the room; told me accurately where each was sitting, and how occupied. I inquired of him if he saw any light, knowing that it was earlier than the usual time of the lights being taken up to that room; he answered, that there was only a very small candle on the table, near the person (naming him) who was reading. I found everything as Horner had described; a small taper having been used as a temporary light.

"He exhibited many other instances of clairvoyance upon different occasions, of which I will give one or two more.

"I have put on a shooting-jacket, in which were eight or ten pockets; I have put various articles into each pocket, of a description very unlikely to be mixed together; and then, with the pockets closed and the jacket buttoned up to my throat, I would proceed to the dark room where Horner was, and standing a couple of yards before him, he would tell me truly the several articles in the several pockets, describing the situation of each article within it. Occasionally a short time after he had rightly named some one article as being in a certain pocket, I have secretly removed it to another; but he constantly perceived the change and described it, although my hand was always closed over the thing which I was removing, and the persons who were standing nearer to me than Horner sat could detect nothing that I did.

"I once requested a friend, out of Horner's hearing, to go up stairs into the room above us, and hold up the window-curtain, at a time when Horner was describing to me what a large party there were doing, and, apparently, much amused at their proceedings. Suddenly he exclaimed, 'Why there's Mr. De Gex just come into the room!' I said, 'Watch him, and tell me what he does.' He then exclaimed, 'Oh, what a curious thing for him to do; he is standing with his hand hold of your father's shoulder! Yes, there he stands, still! What a curious thing! Now, he has left him, and is going out of the room again!' In a few moments Mr. De Gex re-entered the room where we were, when I repeated Horner's statement. He said that it was perfectly true, and that he had changed the manner of testing Horner's clairvoyance in order to satisfy himself."*—*Zoist*, No. XVIII. p. 127.

So far as concerns the marvellous, it might perhaps be difficult to settle the order of precedence among some of the cases

* "Mr. De Gex also is a barrister, and is a Fellow of Jesus College, Cambridge."—*Note by Dr. Elliotson.*

reported in the 'Zoist;' but certainly that one to which the following extract refers is not the least remarkable. The patient was Frances Gorman, a young woman residing with her mother, at No. 12, Union-place, Harper-street, New Kent-road. "Some people," says Mr. Hands, her mesmerist, "do not attach much merit to, or rather do not wonder at, the power which clairvoyants have of seeing into places at a distance." Such unreasonably apathetic people it has not been my lot to meet with; and certainly I am not one of them. Postponing the question of "merit," I can assure Mr. Hands that I "wonder" as much as he could reasonably desire, and I offer the story to my readers in the fullest confidence that they will sympathize with me. I do not say this with a view to throw doubt on the truth of the statement. I cannot vouch that there is no error or misrepresentation in any of the stories which I have already given; but it must be obvious that it would not be to my purpose, or in any way worth while, to occupy my own time or my reader's with them, unless I believed them to contain substantial and important truth. Only when a gentleman who has such a story to tell, finds people who think it nothing to wonder at, his discovery of such a species in mankind seems almost as surprising as that of mesmerism itself, and one cannot but wish to be better acquainted with his supposed readers, who have certainly approximated to the *nil admirari* more nearly than most other people. But even under the discouraging apprehension that his story might be taken as a matter of course not worth mentioning, Mr. Hands goes on to say;—

(10.) "I will now proceed to relate some of Frances's feats in clairvoyance. One day, during her recovery, Mrs. Gorman (who, by the bye, is like Ellen Dawson's mother styled a fatal *dreamer*, that is, one of those whose dreams are said always to come true) accompanied her daughter, and told me her object was to discover if possible where a certain deed was belonging to her son, I having on a former occasion mentioned to her the powers some have in the mesmeric sleep. Her son had married a woman of some property, who was of a strange temper, and very shortly after her marriage had quarrelled with her husband's friends, and would never hold any communication with them. This woman had secreted the lease of the house, and her husband, who wanted it in order to consult his lawyer respecting some alterations, demanded the deed; but the wife would never give it up, and even told him she had lost it, and

finally that she had burnt it. He being a quiet, peaceable man, put up with this; but frequently, during his wife's absence from home, would hunt in all the drawers and boxes, yet notwithstanding all his pains, he could never meet with the document, and gave it up as lost. He sometimes complained to his mother stealthily (for his wife used to threaten him with dire vengeance if he ever had any intercourse with his friends) of the disadvantages he laboured under in consequence of the loss of the deed: and this induced Mrs. Gorman to try if her daughter could discover where it was concealed. Having sent Frances to sleep, I requested her to go to her brother's residence, Paragon Mews, New Kent-road. Presently she exclaimed, 'Here is the house, but she won't let us in you know, for she never speaks to us, and would kill me if I entered.' It must mentioned that in her sleep-waking she always mistook me for a friend named Clara. I said, 'Never mind, let us knock at the door.' Frances cried out, 'There she is, sitting down; she will see us.' I now quieted her fears, and coaxed her to pass by her sister-in-law, through the sitting-room, and in imagination we entered the bed-room. After resting a few seconds, as if in contemplating something, she suddenly exclaimed, 'I see it in that large black box under the bed; there are three boxes; it is the middle one, which is lined with blue spotted paper.' I said, 'Let us pull it out and look in it.' 'Oh,' she observed, 'how hard it is to come out: (the bed rested on it, I afterwards learnt:) there it is in that paper under the books on the left-hand side;' and added, 'how cunning; she thought no one would ever suspect it was there.' I told her to look at the lease, and she put out her hand as though to take hold of it, saying, 'I can see John Shepperd, Esq., to ——, I cannot make out the next word. Oh, now I see, M-e-ss-rs. Thos. and Wm. Grenstone, Lease, Nov. 1834.' I asked if she could read anything inside. She replied, 'I can see, *house and stables*;' and she read some more which is immaterial. She noticed in the room a new chest of drawers and many other things, and said she wondered her brother had never mentioned them. I awoke her, and they left me. I should state that Frances had never been into the house but once, and that was shortly after her brother's marriage, and then she only entered the front room.

"I was not at all surprised, when next I saw them, to hear that all Frances had stated was correct. I have seen long paragraphs read many times by different patients, out of the room in which they were asleep. Mrs. Gorman told me she mentioned to her son that his sister in her sleep had seen where the deed was, at which he merely laughed, and said that he had looked in all the boxes many times and it was not there; but when she mentioned the chest of drawers and the other things, he began to stare and wonder, and said at all events he would go and look again, and the next day persuaded his wife to call on a friend at a distance. When she was gone, he opened the box, and found the deed exactly in the position as related."—*Zoist*, No. XX. p. 334.

Dr. Ashburner states that on the 12th Feb. 1848, Major Buckley brought to his house, "at half-past eight o'clock in the evening, two young women who had arrived at Paddington, about three hours before, from Cheltenham." He adds, that he had previously corresponded with the Major on their cases,

and it had been agreed that on the evening of their arrival no one should be present but the Major and himself;—

(11.) "We assembled in my little library. I had provided myself with a dozen walnut-shells, bought at Grange's in Piccadilly, containing carraway comfits, and as I thought a motto each, and two ounces of hazle nut-shells, containing comfits and printed mottos. These were in two packets of an ounce each, and had been purchased by me about two hours before, at Lawrence's, in Oxford-street, at the corner of Marylebone-lane. One of the young women was seated at either side of the fire place, Major Buckley placed himself at the apex of a triangle, of which they formed the basial angles. He made a few slow passes from his forehead to the pit of his stomach, on his own person. The girls said, after he had made eight or ten of these passes, 'that they were sufficient.' They saw a blue light upon him; and A. B., having taken up one of the nut-shells provided by me, placed it upon the chimney piece above her head. E. L. then did the same thing with one of the nut-shells allotted to her. I was fully aware of the objections of sceptics, that a possibility existed of changing these shells by sleight of hand; I watched the proceedings anxiously and accurately, to avoid the possibility of being deceived."—*Zoist*, No. XXI. p. 100. *April*, 1848.

By the details which follow, and which are to long to allow of their being extracted, we are informed that, with very few and trifling mistakes, the young women read the mottos enclosed in the shells. In consequence of the agreement already mentioned, no stranger was invited to this first trial; but Mr. Arnott, "who had come on professional business, and with no view of witnessing these phenomena," was in the room during a part of the time. The meeting was adjourned to the 15th of February. On that day Mr. Ashurst Majendie was present. On the next day the experiments were repeated in the presence of Mr. and Mrs. Gutch; and

"On Thursday, 24th February, Lord Adare came by appointment at half-past three to witness the clairvoyance of these young women. Major Buckley having made the passes down his own face, the girls said they saw a blue light on his forehead and cheeks. They were nervous at the presence of Lord Adare, and it was a long time before either of them felt able to read. A. B. trembled and could not read at all. E. L. at last said she could see the last line of the motto in her nut, and she read thus,—

"'He seeks for thorns and finds his share.'

I had written a for his, and when I read out before the nut was cracked, she corrected me. Lord Adare opened the shell and read,—

"'Man blindly follows grief and care;
He seeks for thorns and finds his share.'

The last line was just as E. L. had seen it before the shell was opened.

"In conversing with Dr. Elliotson on the subject of these experiments, he suggested to me that notwithstanding the conviction I had of the nut-shells being identical with those I had bought myself, there might be a possibility of some jugglery. It was *possible* that each nut might be changed for one the motto of which was well known. It was not right to be content with probabilities.

"Lord Adare presented a nut, the motto of which had been previously taken out and marked. E. L. said there was something in that nut-shell which gave her a severe head-ache. She was sure it was marked, and the very suspicion of her being guilty of fraud made her feel very ill. She began to read,—

"'Thy charms, my love can make.'

but could not proceed. She went away, and both girls passed a restless night, so keenly hurt were they from having failed, and from having been thought capable of trick and deceit. The next day, they came again, and Lord Adare, Major Buckley, and I were the only persons present. The first part of the motto read yesterday proved to be correct. I had procured some nuts at M. Cœuret's in Drury-Lane, and had taken out the mottos, cut them carefully with scissors so that I should know them again, and had moreover written my initials on each slip of paper before I refolded and replaced it in the nut-shell. I ought to observe that I put back the sugar-plums and closed the shells so carefully with chocolate, I am certain no person could detect, the day after, that they had been opened. The number I treated in this manner prevented my remembering the lines of the mottos, so that the phenomena could not be dependent on thought-reading. E. L. laboured under a head-ache, and said she was too confused, she feared, to read accurately. At last she said, 'I see J. A. at one end of the motto written in ink—that's a marked nut I know;' then she proceeded,—

"'Love not governed by sense or reason,
Is like a chance bird out of season.'

Lord Adare broke the shell, and on examining the paper found the letters J. A. I recognized my marks. The words printed were,—

"'Love not guided still by reason,
Is the chance bird of a season.'

So that the clairvoyante had been confused in her reading.

"A. B. then tried to read a marked nut,—

"'Fair maiden, hear my loving vow.'

She remarked that the sugar-plums were all white, instead of being of several colours. She was quite correct. The illness of the clairvoyantes prevented our going on with the experiments.—*Ibid.* p. 105.

Dr. Elliotson says, "In the 8th and 11th numbers of *The Zoist* such examples of the clairvoyance of Alexis Didier were given, as compelled me, with all my prejudices, to be satisfied of his possessing the faculty at times." He adds, "I received the following account from M. Marcillet;"—

(12.) "On May 17, 1847, Alexis and myself went to the apartments of Lord Frederick Fitzclarence, at the hotel Brighton, Rue Rivoli, and the trials

of Alexis's clairvoyance were begun in the presence of Lord Normanby, the English ambassador, who, like Lord Frederick, had no belief in mesmerism.

"'Can you describe my country house in England?' said the ambassador to Alexis, who had been sent into sleep-waking. After reflecting a few minutes, Alexis replied, that it was on a height. Then, having detailed its situation and all the particulars of the grounds, he accurately described the furniture of the house, and finished by saying, that certain windows looked out upon the sea. So unexpected a description astonished the ambassador.

"A young and handsome lady, encouraged by the lucidity of Alexis, put some questions to him. He told her her name and her rank; 'you are a *dame d'honneur* of Queen Victoria,' added he; and it was true.

"Lord Normanby took up one of Lord Frederick's books, and, having stated the number of a page, Alexis read a sentence in it, though the book was not out of Lord Normanby's hands. This experiment was repeated several times and always with the same success.

"Lord Frederick had, up to this moment, been a mere spectator: but now broke silence, took the hand of Alexis, and, with his characteristic kindness of manner, asked the following question,—

"'Can you tell me how I was employed the day before yesterday with that gentleman?' pointing to one of the company.

"'I see you both,' replied Alexis, 'going to the Rue Lazare in a carriage: there you take the train and travel to Versailles; you then get into another carriage, which conveys you to St. Cyr. You visit the military school, and it was the other gentleman who proposed this excursion, he having been educated there.'

"'All this is admirable, Alexis,' exclaimed his lordship. 'Go on, Alexis.'

"'You return to Versailles; I see you both enter a pastry-cook's. Your companion eats three little cakes: you take something else.'

"Lord Frederick, perfectly astonished, said, before Alexis had time to think, 'You are right; I ate a small piece of bread.'

"'You next take the train again and return to Paris. However, let us thoroughly understand each other. You started by the railroad on the right bank, but you returned by that on the left.'

"The latter circumstance astonished his lordship so much, that he not only congratulated us before the whole party, but offered us his high patronage on every occasion."—*Zoist*, No. XXIV. p. 417. *Jan.* 1849.

Dr. Elliotson immediately proceeds to say;—

"Soon after M. Marcillet had sent me word of these wonders, a friend of mine—Mr. Bushe, son of the late Chief Justice of Ireland, and intimate with Lord Frederick, called upon me, and offered to apply to his lordship respecting the truth. His lordship immediately desired his secretary to write me word that he was at that moment too busy to write to me himself, but that, if I would procure a detailed account, he would peruse it, and, if he found it accurate, certify to its truth. I applied repeatedly to M. Marcillet, who is the most unmethodical and dilatory man in the world, and it was but lately that I procured from him the statement which I have translated. I transmitted the original to Lord Frederick by means of our common friend, and the following was his lordship's answer,—

"'Portsmouth, Nov. 15, 1848.

"'My dear Bushe,—I have read the statement you sent me relative to the *séance* that was held at my apartments when in Paris, in 1847, in mesmerism. It is quite correct in every particular; indeed nothing could be much more extraordinary than the whole thing was in every respect.

"'I hope I shall see Dr. Elliotson here, as he is a great friend of our first physician here—Dr. Engledue, whose acquaintance I have lately had the good fortune to make. Come down, my dear Bushe, and see your old friend,

"'FRED. FITZCLARENCE.

"'I return the letter.'"

With regard to a subsequent interview between Lord Normanby and Alexis, Dr. Elliotson states that he had not had the same means of verifying M. Marcillet's account of it, but that Lord Frederick's testimony respecting M. Marcillet's accuracy, so far as he was concerned on the first occasion, removes all doubt from his mind as to his having truly reported what took place at the second.

"Last Wednesday, the 24th instant, your ambassador, Lord Normanby, desired to see us a second time, and was again astonished. 'In this box,' said he to Alexis, 'I have placed something, can you tell me what it is?' 'It is a bracelet with a portrait; the likeness is of Queen Victoria!!!' 'That is astounding: you lately described my English country house to me; I have another, can you see it?' 'Perfectly well. It is not in England. It is in a warmer climate. I will stand at the window. I see a great city situated a league off; a little river flows near your garden. The city that I see is Florence! You have lived in this city also, for I see your house also; it is in the *Place* opposite a large church. You had, likewise, a terrace. You had your portrait taken in this city.' 'Yes.' 'This portrait is placed in the saloon of your country house!' 'This is overpowering,' said the ambassador.'"—*Ibid.*

A story relative to the recovery of a lost brooch, which appeared in the *Belle Assemblee* for February, 1849, is given more fully in the 'Zoist' for the month of April following, in a letter from Mr. Barth, a Mesmerist, of No. 7, Eversholt-street, Camden-town, to Dr. Elliotson. It appears that a lady unknown to him, and who speaks of him as "as a perfect stranger" whom she had never seen, applied to him, and was by him introduced to Mr. J. Hands and Ellen Dawson, who have been already mentioned, and an appointment was made for Saturday the 11th of November, 1847; the discovery that the brooch was missing having only been made at the beginning of that month. Accordingly, on that day, accompanied

by a female friend and Mr. Barth, the lady attended, and she tells us that after the necessary preliminaries of putting the patient to sleep, &c., Mr. Barth

(13.) "Asked her if she could tell what I came to see her about: in a few minutes she answered, 'about a loss—about something she has lost.' She then knelt down by my side, when I took hold of her hands and commenced telling my grievance to her. I began by saying she was right,—I had lost something of great value that I wanted her to tell me about. She first said money, to which I replied, 'No.' Then she said property, to which I assented. Mr. Barth then proposed that she should go (ideally of course) to my house, to the place from where the missing article was taken, and thus discover what I had lost, and how it had disappeared. I told her then where my residence was; she said she did not know the place, but we told her what route to take, and she soon reached the house—described the exterior, so that I knew she was right, and then went into my bed-room, where she gave a very minute account of the furniture. I then directed her attention to the place from where the article had been taken, and she soon found out what I had lost. She first said jewellery; and when I asked her what kind, she answered, a brooch. I inquired then what it was like; to which she gave a wonderfully accurate answer: she said it looked like *amber* surrounded with white. She then said it was some little time since I had lost it, that it was very old, and had been a long time in the family. She then told me I had been out of town, which I was during the month of September. Finding her account and description so very correct in every particular, she was now told to keep her eye upon the brooch and see what became of it. She then described, in words not to be mistaken, the person who had taken it out of its accustomed place: in fact, no artist could have painted a more perfect resemblance; and it was a servant whom I never suspected. She had left my service about a month before I discovered my loss. However, Ellen was very positive in her description of the person who took it, and said the brooch was sold for a very small sum of money, nothing at all like its value. She then said she saw a shop window, that the brooch was in a queer place like a cellar with lots of other property—silver spoons and other things; but a cloud came and she could see no more. I must not omit one very remarkable circumstance in her account; she said the person who took it had the case in which it was kept with diamonds in it, at home in her clothes trunk. At first, I could not think what this was, but soon remembered that there were two diamond chains fastened to a small diamond ring, separate from the brooch, but for the purpose of attaching to it, and wearing as a locket. Having thus obtained all the information she could give me upon the subject, I inquired what I was to do to recover it, and she then gave me most distinct instructions as to what course I was to take, saying that she thought, by following her directions, I should recover it.

"I have now only to say that her prophetic vision was as correct as her account of the past had been, and that shortly after I took the steps she recommended, my brooch was in my possession. It was returned to me on Thursday, Nov. 16th. She was perfectly *correct* as to *who* had taken it; and my astonishment may, perhaps, be conceived, when first the case was brought

to me with the diamond chains and ring exactly as she had said, and then a duplicate or pawnbroker's ticket for the brooch, which, instead of having been sold, was pawned for a mere trifle."—*Zoist*, No. XXV. p. 96. *April*, 1849.

It is not to our purpose to follow out the details which are given of the means by which the brooch was regained; but it may be proper to add the remark which Mr. Barth has annexed to the story.

"Many persons who have been favoured by an interview with Ellen have supposed her faculty to be merely 'thought-reading'—a faculty possessed generally by good clairvoyantes, and no less wonderful than clairvoyance. In this case much was told by Ellen which was acknowledged to be the truth by Mrs. M ——, but is not detailed in her statement, and which could not be thought-reading. Ellen saw the past and the present as relating to the case, and also foresaw the future."—*Ibid.* p. 98.

One of the most important events, however, in the history of British Mesmerism, is the formation of a "Bristol Mesmeric Institution," which recently took place, and is reported in the 'Zoist' for July 1849. Lord Ducie presided; and in the course of his opening speech his lordship, after detailing the benefit which he had received from mesmerism under his sufferings from rheumatic gout, went on to say;—

(14.) "In the highest departments or phenomena of mesmerism he for a long time was a disbeliever, and could not bring himself to believe in the power of reading with the eyes bandaged or of mental travelling; at length, however, he was convinced of the truth of those powers, and that, too, in so curious and unexpected a way that there could have been no possibility of deception. It happened that he had to call upon a surgeon on business, and when he was there the surgeon said to him, 'You have never seen my little clairvoyant.' He replied that he never had, and should like to see her very much. He was invited to call the next day, but upon his replying that he should be obliged to leave town that evening, he said, 'Well, you can come in at once; I am obliged to go out, but I will ring the bell for her and put her to sleep, and you can ask her any questions you please.' He (Lord Ducie) accordingly went in; he had never been in the house in his life before, and the girl could have known nothing of him. The bell was rung, the clairvoyant appeared; the surgeon, without a word passing, put her to sleep, and then he put on his hat and left the room. He (Lord Ducie) had before seen something of mesmerism, and he sat by her, took her hand, and asked her if she felt able to travel. She replied, 'Yes;' and he asked her if she had ever been in Gloucestershire, to which she answered that she had not, but should very much like to go there, as she had not been in the country for six years: she was a girl of about 17 years old. He told her that she should go with him, for he wanted her to see his farm. They travelled (mentally) by the railroad very com-

fortably together, and then (in imagination) got into a fly and proceeded to his house. He asked her what she saw; and she replied, 'I see an iron gate and a curious old house.' He asked her, 'How do you get to it?' She replied, 'By this gravel walk:' which was quite correct. He asked her how they went into it, and she replied, 'I see a porch, a curious old porch.' It was probably known to many that his house, which was a curious old Elizabethan building, was entered by a porch as she had described. He asked her what she saw on the porch, and she replied, truly, that it was covered with flowers. He then said, 'Now we will turn in at our right hand; what do you see in that room?' She answered with great accuracy, 'I see a bookcase and a picture on each side of it.' He told her to turn her back to the bookcase, and say what she saw on the other side; and she said, 'I see something shining like that which soldiers wear.' She also described some old muskets and war-like implements which were hanging up in the hall; and upon his asking her how they were fastened up (meaning by what means they were secured), she mistook his question, but replied, 'The muskets are fastened up in threes,' which was the case. He then asked of what substance the floors were built; and she said, 'Of black and white squares;' which was correct. He then took her to another apartment, and she very minutely described the ascent to it as being by four steps. He (Lord Ducie) told her to enter by the right door, and say what she saw there. She said, 'There is a painting on each side of the fireplace.' Upon his asking her if she saw anything particular in the fireplace, she replied, 'Yes, it is carved up to the ceiling,' which was quite correct, for it was a curious old Elizabethan fireplace. There was at Tortworth-court a singular old chesnut-tree, and he told her that he wished her to see a favorite tree, and asked her to accompany him. He tried to deceive her by saying, 'Let us walk close up to it;' but she replied, 'We cannot, for there are railings round it.' He said, 'Yes, wooden railings;' to which she answered, 'No, they are of iron,' which was the case. He asked, 'What tree is it,' and she replied that she had been so little in the country that she could not tell; but upon his asking her to describe the leaf, she said, 'It is a leaf as dark as the geranium leaf, large, long, and jagged at the edges.' He (Lord Ducie) apprehended that no one could describe more accurately than that the leaf of the Spanish chesnut."—*Zoist*, No. XXVI. p. 154. *July*, 1849.

I must add an extract from one other case, related by one of the gentlemen who took part in the formation of the Bristol Mesmeric Institute. It is given in the same number of the 'Zoist' among the "Mesmeric cures," by Mr. William Hazard, 17, Avon Crescent, Hotwells, Bristol. After detailing the case of Ann Bateman, aged twenty-five, who was suffering from dropsy and nervous headaches, he adds;—

(15.) "She resided next door to a lady whom I was attending for opthalmia. After mesmerising the lady, I sent for her, and put her to sleep in an easy chair. The lady, Mrs. C., was the wife of the commander of a large ship, which had recently left Bristol with emigrants for New Orleans, on the 9th of November, 1848. Mrs. C. said, 'Do ask Ann if she can tell you where Capt. C.

is now.' I excited Concentrativeness, Ideality, Individuality and Locality, and then put the questions. She said yes she could, but he was a great way from here; and she would tell me in five minutes. This was in the evening of the 17th of November. At the expiration of the five minutes she spoke. She said, 'Ah! there's the ship; but oh! how dark; how she tumbles; I shall be sick, (at the same time she was in that kind of unsteady motion so usual to persons unaccustomed to the sea;) how the wind roars, and the sea so high and black; it's dreadful!' 'Do you see Capt. C.?' 'Yes, there he is on a high deck, calling to the men; now there's an Irish woman at the cabin door asking for medicine; others saying they would all be drowned; now there's Capt. C. leaning over a rail, saying, Go down my good women, there's no danger.' Now she said, 'There's such a noise down stairs; there's a man, he looks like a parson or a Quaker, with a great flat hat on, talking to the people; now he has put a large tin horn to his ear, and is lifting up his hand.' This and much more was said by her. I let her remain calm after dispelling the influence of the excited organs, for ten minutes. She awoke, was unconscious of having spoken, and said she had had a nice sleep.

"The test of the foregoing is as follows. Mr. C. wrote to her husband at New Orleans by the mail packet of the following month, December, wishing to know what kind of passage he had, and particularly requesting him to state the weather and general transactions of the night of the 17th of November, without stating her reason for so doing. Mrs. C. received an answer to this letter on the 6th of February, 1849; Capt. C. observing that the mail for January had unfortunately left before he could write. In this letter, which I have seen, he says, that on the morning of the 17th of December (*sic*) to that on the 18th it was blowing a gale of wind, but quite fair for them; they were to the westward of Madeira; that there was a very heavy sea rolling, and the ship laboured a great deal; the emigrants were very sick and frightened, and the most troublesome person was an itinerant *deaf* preacher, who was constantly exhorting them much to their annoyance; that he was on the poop deck the whole of the night; and never did the ship run such a distance as she did in the twenty-four hours of the 17th and 18th of November, 1848.

"Mrs. C. has since seen her husband at Liverpool, and has told me that everything stated by the somnambulist had been fully corroborated by him."—*Ibid.* p. 178.

These extracts may be sufficient to explain even to those who had no previous knowledge, something of the pretensions of Mesmeric Clairvoyance. I do not use the word 'pretensions' in an invidious sense; and everybody acquainted with the history of the matter will see that I have not made my selections as I might have done, if my object had been simply to collect wonders which might astonish my readers. For instance, I have said nothing of clairvoyant patients who professed to have seen that which some believe that "no man hath seen or can see;" nothing even of those who were con-

versant with angels, and the spirits of the departed. That belongs to a different part of the subject and another Section. Even in what relates to "mental travelling," I have been moderate, and said nothing of going farther than "to Australia, China, or the other remote places in the opposite side of the globe." I have said not a word of a clairvoyante who went to the moon;* and this, not because it appears to me much more wonderful, but because it is much more easy and agreeable to study the subject in relation to places and persons more known and accessible. For I will freely own that if the same number of lords, ladies, and gentlemen, holding the same position in lunar society that is held in this sublunary world by those whose names appear as witnesses in the foregoing extracts, had returned with the clairvoyante and pledged themselves for her correctness, I should not have known how to disbelieve them.

But I will postpone all observations until we have looked at another most important part of the subject.

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* Five-and-twenty years ago M. Robert published a French translation of the "Programme sur le Somnambulisme Magnetique," which Metzger had printed in Latin in 1787. He considered it "comme une sanglante, mais juste satire contre les mesmérisme en général, et le somnambulisme artificiel en particulier," but it required a few notes to bring it up to the state of things at the time of its translation. Therefore, when the German professor in his simplicity speaks with surprise of what is now termed "introvision," or the faculty professed by some clairvoyant patients of seeing their own interiors, M. Robert says, in a note;—"La perspicacité des somnambules est portée aujourd'hui à un degré bien supérieur à celui dont il s'agit ici. La science infuse n'est qu'une bagatelle au prix de la clairvoyance actuelle. Les hypnobates voyagent dans la lune. 'Ils ont reconnu dit M. le baron de Cuvillers, qu'il existe dans cette planète des êtres vivans, jouissant comme nous du spectacle de la nature et de ses avantages: comme nous, ils naissent, se reproduisent et périssent; leur intelligence toutefois n'est pas supérieure à la nôtre: leur forme est applatie, et leur démarche rampante, etc.' "—*Recherches*, p. 256. I have not the baron's work; but the case is also mentioned by Dupau (*Lettres*, p. 166). Of course he does not quote it with belief and approbation, after having just before spoken harshly of the more limited and modest pretensions of a celebrated magnetiser—"Si je ne sais pas encore, dit il, jusq'où mes somnambules voyageurs peuvent aller, je sais du moins où ils ont été; j'en ai déjà fait voyager dans tous les departemens de la France, et principalement dans des villes d'extrême frontière. Je suis enfin parvenu à en lancer au-delà des mers et jusqu'en Amérique; d'autres en ont envoyé aux Indes orientales." —*Ibid.* p. 165.

VOLITION.

That one person should be able by the simple exercise of his own will to influence the will, alter the state, and regulate the actions, of another—of another, too, who is distant, and altogether unconscious of being the subject of such influence,—is certainly very hard to believe, and constitutes one of the most wonderful of the alledged facts of Mesmerism.

It has, however, been asserted and strenuously maintained for more than half a century by persons whose statements are entitled to attention. Whether they are right or wrong in all that they say, I am not undertaking to decide; and, indeed, it is not my purpose at present to enquire. My object, and my earnest desire, is to call the attention of sober and reflecting persons to what is a plain and indisputable truth—namely, that this alledged fact is now maintained as a reality by such a weight of character, and such a body of evidence, and is assuming a form of such importance, that it ought to be investigated by those who, though they may have no particular taste for such enquiries, have some fear of God before their eyes, and some concern for the welfare of their fellow-creatures. My meaning will more clearly appear as we proceed; but at present I ask the reader's attention to the subject of "volition;" and this, not as to a matter of philosophy, but of fact.

One cannot, however, say much on this subject without alluding to what is more general. I mean the relation which is said to exist between a mesmeriser and his patient; and of that it is difficult to speak correctly and intelligibly. It seems as if it was not always one and the same, either as to

kind or degree; and time and experience show that we must modify some of the language used by the earlier followers of Mesmer.*

Perhaps we may say that the principal phenomena exhibited appear as if they might be classed under the head either of subjugation or sympathy—or, in other words, the patient is either in the condition of a person who has, and manifests, a will of his own, but acts in submission to the overpowering will of another, or else of a person whose will is so influenced by that of another, as to become sympathetic and concurrent. I am not, however, pretending to define scientifically or philosophically, and am only anxious to make the subject in some degree intelligible to those who have not paid attention to it; and (as in the matter of Clairvoyance) it will probably be the shortest and fairest way to give the words of those who have described such facts as are alledged in support of the doctrine. If these do not put it our power to fathom all the depths of the subject—and I suppose they have never enabled any one to do that—they will probably teach us as much as we want to know for our present purpose.

An illustration of the former case (that of the mastered and overpowered will) may be taken from the case of a clairvoyante patient recorded by Mr. Townshend;—

"When urged to look at anything she expressed the greatest repugnance to do so; and it was only at the reiterated *command* of the mesmeriser that she aroused herself to the necessary effort. At those times her whole deportment was that of a person who wished to rest, yet who, by some external force, was *compelled* into exertion. No exorcised spirit could have done its work more grudgingly; and, like the enchantress evoked by Odin, she continually entreated to be left to repose."—*Facts in Mesmerism*, p. 46.

Something very similar to this may be found in the case of a young lady, reported by Dr. Ashburner in the 'Zoist.' While she was his patient in June, 1844,

"She responded to the excitation of the phrenological organs, and felt obliged to obey the *will* of the mesmeriser up to the point of following him about the room; but if she were commanded to do anything very repulsive to her feelings, she became awake instantly and suddenly."—*Zoist*, No. XIII. p. 132.

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* See Note A.

"I proposed one morning to exercise the *will* in silently commanding this young lady to come to me at the distance of twenty-four feet. Her mother was present, and there was a playful recommendation to resist the power of my *will*. I was determined that she should obey, and I spoke out my determination, which put the young lady upon her mettle, and she was at first equally resolute that she would not obey. I continued to *will* for about six minutes, concentrating all my ideas on the resolution. At last, I saw her covered with a violet-coloured halo. She burst into tears, and very unwillingly yielded her obedience, not without continuing to resist at every step she took in advancing towards me."—*Ibid.*

On the other hand, an illustration of the lost, or merged, will may perhaps be found in the Report of the performances of Alexis at Dr. Elliotson's;—

"He seemed modest, unassuming, like any other lad of that age. He did not seem to relish being interrupted by Marcillet's summons to sit down, and resolutely persisted in taking his time, and finishing the prints in *Punch*. I mention this as it contrasts so completely with his spaniel-like affection for his mesmeriser, when entranced, when he did nothing but write over a sheet of paper, now by me,—'Marcillet, Marcillet, Marcillet.' He seemed heart and soul occupied by him. When unmesmerised, Marcillet laments that he is obstinate, and will not follow good advice."—*Zoist*, No. VIII. p. 486.

"Alexis having seated himself in a large easy chair, Mr. Marcillet stood in front of him, and after fixing his eyes upon him for about four minutes the magnetic sleep was produced. During this operation there were convulsive motions of the limbs and muscles of the face, and every now and then Alexis turned his eyes towards the operator, as it seemed to me, with an expression of pain, and almost entreaty to desist. The convulsive motions subsided after a few passes by the operator, and then the phenomena of catalepsy were shown."—*Ibid.* p. 496.

The case of Miss Aglionby, as we find it related by herself, while it seems in some degree to combine the characteristics of both the foregoing cases, exhibits a singular difference; and the perfect consciousness which she retained, renders it, I presume, very singular and worthy of notice. Her letter to Dr. Elliotson is dated the 23rd of June, 1848; and, after stating that she had been first mesmerised by Mr. Nixon, her medical attendant, on the 7th of that month, she goes on to say;—

"13th. After being thrown into my usual state, Mr. Nixon retreated a few steps from me, when I felt a strange sensation of uneasiness, and my arms stretched out, pointing which ever way Mr. Nixon moved; my mind all the while remaining active and clear, though the power to control my movements was entirely gone and I felt drawn irresistibly as the needle by the

magnet. After a time my uneasiness increased, and I rose and followed the movements of my mesmeriser, my eyes still being closely shut."—*Zoist*, No. XXIII. p. 238.

With relation to the next day, Miss Aglionby says;—

"I was speedily under the mesmeric influence, my body and senses subdued and under control, but my thoughts as usual free and clear. . . . . This evening I followed my mesmeriser unerringly through the room with closed eyes, and answered correctly to pressure over several of the organs of the head. When an organ was touched over, I felt irresistibly impelled to follow the indication, though perfectly aware of what I was doing: for instance, Mr. Nixon, meaning to touch Firmness, happened to press Veneration, and I fell on my knees, my thoughts turning to God and heaven. When Firmness was really touched, I was compelled to draw myself up to my full height, and aspire as it were to reach the very ceiling. When Benevolence is pressed, I feel unutterably calm and happy. I cannot express any of my emotions in words, unless the organ of Language is excited, and then my tongue is loosened, and I speak, knowing what I say, though saying it entirely from impulse. Imitation makes me follow most ludicrously Mr. Nixon's words and gestures."—*Zoist*, No. XXIII. p. 239.

To explain this more fully Miss Aglionby, in a letter dated the 12th of July, says, "When I copied Mr. Nixon's gestures during the trance, I felt *impelled* to act as he was acting, but I was not aware, until told afterwards, that I was imitating him. For instance, when he raised his arm, I felt an *irresistible impulse* to raise mine, but I did not know that he was doing so at the same time."

The following extracts are taken from accounts of the 21st, 25th, and 28th of July;—

"I obeyed my mesmeriser's will (of course only mentally expressed) with great precision. For instance, I walked across the room and sat down on the seat he willed, and then rose up and closed a desk that was on the table. I always preserve my senses, but feel a wish or rather an impulse to perform what he silently wills."—*Ibid.* p. 243.

"Without having Imitation excited, I followed my mesmeriser's attitudes when he did not intend me to do so. He left me in the middle of the room, standing and powerless to follow him, though wishing it, so strongly that the tears streamed down my cheeks with distress at my inability."—*Ibid.* p. 244.

"I obeyed Mr. Nixon's mental will accurately. When he *wills* me to perform any particular action, I do not know that he *wills* it, but I merely felt a very strong inclination, or rather impulse, to do it."—*Ibid.* p. 245.

In connexion with this subject there are some other points which should be just briefly mentioned.

One of these is the *attachment* or *attraction* which the patient manifests towards the mesmeriser. Speaking on this subject, Dr. Elliotson says;—

"Patients, in whom the phenomenon takes place and who can talk, describe the sensation from the mesmeriser as exceedingly pleasant, and that from others as exceedingly unpleasant. Generally the former is described as warm, and the latter as cold. One of my patients, however, describes the sensation from others than the mesmeriser as a sort of roughness: 'very disagreeable,—she can hardly tell what: not cold, but a sort of roughness.' The distress occasioned by the contact of others, in cases where this attraction and repulsion happen, is often extreme: and for want of ascertaining whether the attraction and repulsion exists, great temporary disturbance, convulsions and even delirium, have often been produced by strangers touching the patient. I have a patient in whom the momentary touch of even a sister or her father, on whom she doats, agonizes her and causes her to cry out, 'cruel, cruel.' In her, proximity of another within two yards, even behind her, gradually induces this sensation of coldness, till it can be borne no longer; and, when two others besides the mesmeriser are in the room at even a greater a distance, the result is the same, and the effect increases according to the number present: and yet she, being unconscious of the presence of any one but the mesmeriser, has no idea of the cause of the sensation and blames him for it. Not only will mischief thus arise in these cases, but from the mere departure of the mesmeriser. I have a patient who dashes violently after me if I attempt to go to another part of the room: another holds one or both of my hands all the time I am with her, and cannot be prevailed upon to let me retire a quarter of a yard from her: two others who have no power to rise, but become gradually more and more agitated if I sit at a little distance from them, and one had fits whenever I retired from her in the early stage of my mesmeric knowledge. But the latter and another, who is a youth of nineteen, grasp my hand firmly to prevent my leaving them, and he so firmly as often to pain me."—*Zoist*, No. V. p. 51.

In a more recent number of the same publication, the same writer says;—

"The attachment of the patient to the mesmeriser is one not of invariable but occasional occurrence, like every other phenomenon which presents itself in the mesmeric condition. It has various degrees—from a mere satisfaction with the company and proximity of the mesmeriser, to such intensity of affection that he will not allow him to move an inch away, perhaps not to withdraw from actual contact, not to speak to others, perhaps not to speak of others; and at the same time the proximity of others may be distressing and the contact of others absolutely maddening."—*Zoist*, No. IX. p. 52.

"I had one patient whose attachment in the mesmeric state was so violent and so exclusive, that she always insisted on holding my hand; was displeased, when even apparently in a very deep sleep, if I spoke to others; appeared to hear nothing said by others, though what was said might be calculated to render her unable to restrain herself from showing that she heard it; appeared

not to hear any noise, however loud, sudden, or disagreeable, made by others, unless she mistook it for a noise made by me; would allow nobody but myself to be at a short distance from her, nor more than two, sometimes not more than one, besides myself, to be in the room; nor allow any other animal, even a bird, to be near her; nor allow me to *mention* any other person, nor even a living brute. She was angry if I mentioned her father or sister, both whom she dearly loved when awake; if I mentioned a dog, bird, fish, a fly, or even the mites of cheese, as alive: but if I spoke of birds or fish as dishes, and therefore no longer alive, she experienced no annoyance. Jealousy could not be carried to a higher pitch."—*Ibid.* p. 53.

"When this excitement of attachment is strong, it may remain till the patient is quite awake; and recur after waking, if he falls back into the sleep-waking. The young lady whose exclusiveness extended even to the brute creation was often awakened with great difficulty, and remained long lost between sleeping and waking. In this state she would run about the room after me, and if I left it force open the door. On one or two occasions I thought I had fully awakened her, but a degree of heaviness returned, and she felt drawn, and ran to the side of the house,—a corner house, corresponding with the street in which she thought I was; and has gone to the window inclined to throw herself out after me:* but the remains of sleep soon went off, and the feeling then completely subsided."—*Ibid.* p. 55.

Beside this, which may be properly called *attachment*, and perhaps in cases where no particular feeling of attachment is manifested, there is an *attraction* of the patient to the mesmeriser, which is excited by the will of the magnetiser, and induced by what are called "tractive passes." This attraction, indeed, resembles the cases of subdued will; and a strong and singular instance is given by Dr. Elliotson, who says as follows, with reference to a

"Case of the cure of intense and hereditary fits, in which there was this attraction to the mesmeriser and disgust of others, but in which any other person could draw a part or the whole of the patient; even better than I could, if I tried to draw on the left side and the stranger to draw on the right, which was the more susceptible side. This patient was obliged to move in the direction of the tractive passes, yet frowned all the time with anger at the

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* One is reminded of a case reported by Dr. Valenti, who expresses his conviction that a female patient of his would have taken a step somewhat like this, and nearly as dangerous, not from attraction, but in purely submissive obedience, if he had but willed it.

"Der Einfluss meines Willens auf die Kranke war überhaupt so mächtig, dass ich fest überzeugt bin, sie würde auf meinen Befehl, gleich andern natürlichen Nachtwandlern, zum Fenster hinaus, aufs Dachs gestiegen seyn, wenn es nicht Frevel gewesen wäre, solch ein gefährliches Wagestück zu unternehmen." —*System der höhern Heilkunde*, Vol. I. p. 81.

stranger's doings. Like the attraction to me and the repulsion of strangers, the tractive passes never produced an immediate effect, perhaps none till I had ceased to make any, and their first effect was always a frown, in the subject of this narrative. The frown showed the motions from traction to be volitions, though compulsory. The result was probably through the necessity of obedience."—*Zoist*, No. V. p. 58.

In pursuing the subject, he adds on the next page;—

"Another patient, of equal truth and of high rank, when asked in her sleep-waking state, with her eyes closed, why she moves this way or that, replies that she must, because I am drawing her. Another, in the same state, but who invariably mistakes the person and time, always denies while being drawn that she is moving at all. I suspect that the effect results from an impulse to obey what is conceived an order; though the patient may be little or not at all conscious of this. It is not an impulse to imitate, because a movement of a hand or finger, and the elevation or inclination of the body are not the same actions. It is not attraction, because you may draw the patient by the hand in a direction opposite to yourself, and the excitement of the organ of Attachment by the finger, while it promotes attraction, does not in the least increase the facility of traction. It all looks like a beckoning and following. Two patients, who rise and follow in this manner, declare they do so because I *call* them, though I have not spoken; and they insist that I did not beckon to them, and indeed their eyes are firmly closed and they stumble against everything. They feel ordered, though they mistake the mode; and they equally obey the sceptic who draws and does not will any effect."—*Ibid.* p. 59.

But it seems as if in some cases there was an *attraction* wholly independent of the will, or even knowledge, of either party. This may be illustrated by a very curious case reported by Mr. Parsons, of Brighton, in the 'Zoist.' He had been, ever since the 8th of May, 1848, attending a lad who had then been suffering for six weeks from cataleptic insanity. The condition of the patient had so greatly improved that

"July 21. He went into the country, and was left there with his aunt, very comfortable and happy and quite rational.

"September 7th. I have received several letters from him to this date, and have had satisfactory accounts: but, being alarmed by the information that he had a very bad fit on Friday week, which lasted for several hours, I determined yesterday to go and see him myself.

"I did not write to warn him of my coming; and, when I arrived at his aunt's house in Bishopstown, she expressed great regret, as Frank had been sent off by her to Newhaven only half an hour before, and he was told by her to take his time, saunter about when there and amuse himself, and not be back before 12 o'clock, as she feared it would fatigue him to return too quickly. The distance from Bishopstown to Newhaven is two miles and a half by road, but one mile less by the hill-path. It was now half-past ten.

"I was curious to know if the extreme attraction which he manifested was yet removed, (he having been away from me six weeks,) as, if not, I conjectured he would soon be drawn irresistibly back without being sent for. I therefore declined the offer of his aunt to send a boy for him, and walked over the hill myself.

"When I had walked about half way to Newhaven, I saw, at a distance, Frank coming quickly back through the meadows, and, as I drew nearer to him, something mechanical in his manner of walking made me suspect he was still asleep. But, to give him a chance, I swerved away some yards from his path as we drew near to each other, that I might observe him without embarrassing him, and whether he were awake. I wished also to see if he would betray any knowledge of me in any way, as he does not know me in his waking state. As we passed each other he staggered, but went on, and I saw that his eyes were nearly closed, as they always were in his somnambulism. His pace instantly diminished like that of a person who was before in a great hurry to go somewhere and had suddenly remembered something left behind. I turned back and followed him; and, when I had nearly overtaken him, he staggered and edged away backwards towards me, till he touched me with his shoulder, and stood still as fast asleep as ever. He could not answer any question till I had removed the rigidity of the organs of speech: and, as I took his arm and led him home over the hill, he told me all about himself that I wished to know.

"*Q.* Well, Frank, how are you?

"*A.* Very much better, Sir, thank you. (Indeed he has grown so fat he can scarcely button his coat, and he is quite brown with health and exercise out of doors.)

"*Q.* What made you in such a hurry to come back? Your aunt told you not to return till 12 o'clock.

"*A.* I could not help it, Sir: I felt drawn home as fast as I could come.

"He then detailed as follows,—When his aunt told him to stay at Newhaven so long, he felt that there was an *inconsistency* in this request that he could not reasonably account for and had never before felt (I was then very near to Bishopstown): and as he was walking over the hill (I went round by the road) at one point he must have lost his senses, and he was nearly drawn off the road into a ditch, (this was probably when the interval between us was shortest,—the time of his *perihelion* as it may be called:) he recovered himself, however, and went on to Newhaven.. When there, he thinks his manner was odd: he could scarcely do what he went to do, a strong anxiety to return overpowering every other thought,—a vague influence urging him back to Bishopstown without any delay. He was nearly asleep (mesmeric) when he left Newhaven and was quite so when he met me in the meadow."—*Zoist*, No. XXIV. p. 364.

In this case it seems to be quite clear, that when the patient "was nearly drawn off the road into a ditch," neither party had any idea of proximity to the other. The lad seems to have been attracted simply (to borrow Miss Aglionby's words) "as the needle by the magnet." The attraction was not caused, and could be controlled, by the will of the mesmeriser.

"When I left him," says Mr. Parsons, "I feared that he would follow me, and I mentioned my fears. 'Will me to sit still,' was the reply. I did so, and he remained in his chair while I left the cottage, fast asleep."*

A second point to be observed is, that the influence which the mesmeriser is said to exert over his patients is in some cases, if I may so speak, *prospective*—that is, not (as in the cases cited) influencing the will or the actions of the patient for the time present, but only exacting from the sleep-waker a promise to do, or to think, something specific after he shall have been awaked and restored to his natural state, and to a perfect unconsciousness of having been asleep at all, or made any promise whatever. We are told that such promises are given; and that the patient, though during intervening days or weeks wholly unconscious of having made any promise, is at the time which had been arbitrarily fixed on, *irresistibly* impelled to do that which fulfils it. One of the simplest instances is furnished by Mr. Brindley, and relates to Serena Price, one of his clairvoyante patients already mentioned.† On the 1st of October, 1843, she had been mesmerised "in the presence of forty or fifty ladies and gentlemen," and had shewn several curious phenomena belonging to the sleep-waking state. Mr. Brindley tells us,—

"Before demesmerising her, I requested her in five minutes time to get up off her chair, and blow all the candles out in the room. After restoring her, at the time specified she rose from her chair, and blew out all the candles.

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* I must explain, by the fact that I had not at hand No. XXIV. of the 'Zoist' (which was not indeed returned to me until the preceding page had been printed off) my failing to notice some remarks which Dr. Elliotson there made on this case, while I have given their substance and almost their words, as my own. I need not say that, writing with a view to illustrate the matter and, indeed, on every account, I should rather have stated what I did on Dr. Elliotson's authority than on my own. He says;—"Without the ordinary demonstration of the *sentiment of friendship*, or plain attachment, there may be a manifestation of attraction to the mesmeriser from the strength of the mesmeric susceptibility of the patient. The influence of Mr. Parsons upon Frank, described at pp. 364-5, when between Bishopstown and Newhaven the boy was nearly drawn off the road, is parallel with the drawing which was felt by Miss Aglionby from even the unknown proximity of her medical attendant and mesmeriser, Mr. Nixon."—p. 378.

† See before, p. 3.

When asked why she did that, she said she could not tell, but that she felt unhappy till she had done it, and that the impulse was *irresistible*. When asked if she recollected my telling her to blow out the candles, she said 'No; and thought I should not tell her anything of that sort, it made her look so foolish.' Of everything else that had transpired during her sleep-waking, she was equally oblivious."—*Zoist*, No. VII. p. 366.

The reader who wishes for more full information, I would refer to what Dr. Elliotson has written on this subject, particularly in the 'Zoist,' No. XI. He there says,—

"It is well known that impressions may be made upon patients in their sleep-waking, which lead to acts in their ordinary state, though in acting they are perfectly ignorant of the reason.

"My first experiments of this kind were upon a lady of rank, July 25, 1842. In her sleep-waking, she foretold all the course of her complaints without ever being wrong, and prescribed with invariable success for herself. She once prescribed two grains and a half of extract of Belladonna at bed-time; and promised me she would take it. After waking her I did not inform her of what had passed; but she took the quantity of Belladonna, and with benefit. On sending her to sleep the next night, she informed me *could not help* taking it, and that whatever promise she made me in her sleep, she should keep it when awake. I then begged her on waking the third time,—for she always awoke spontaneously in about ten minutes and I therefore was in the habit of sending her off three times,—to lift the candlestick and put it down again. On awaking the third time she extended her hand to the heavy silver candlestick which was at some distance from her, as she lay on the sofa, and drew it towards her—her weakness was such that lifting it was impossible, and what she did was an effort and for no apparent purpose."—*Zoist*, No. XI. p. 362.

The following extracts are made from accounts of other patients, given by Dr. Elliotson in the same paper, and contain a very small part of the illustration that might be drawn from it;—

"In her sleep-waking I begged her to take up two books from the table when she awoke. She thought it impossible, as in her ordinary state she had never remembered anything of her mesmeric. However, as I told her it would be a kindness to me and her mesmeric attachment to me was strong, she promised, on the proviso, however, that she remembered her promise. After I had awakened her, and she had involuntarily followed me about the room some time, as was habitual with her, for the intense attraction to me in the mesmeric state always continued for many minutes after the sleep-waking was over, she went to the table and, laughing and looking vexed, took up a book, and after a little while, with vexation strongly depicted in her countenance, she took up the other. I made no remark and bid her good bye."—*Ibid.* p. 364.

"I requested a young lady whom I long mesmerised with the never tiring devotion of a parent, and in whom I produced a variety of phenomena, to pro-

mise to be unable on waking to see her maid, who always sat in the room at work during my visits, till I left the room, and then at once to discern her. On waking she did not see the maid, but said she saw the chair in which the maid sat; presently, however, she saw the maid—was agitated, had an hysteric fit, and passed into the sleep-waking state. I now enquired how she came to see her maid, as I had not left the room, and told her she must not when I woke her again. I then awoke her again; she could not see the maid, was astonished at the maid's absence, and at first supposed she was in an adjoining room; but presently rang the bell twice, though the woman was standing before her. I moved just out of the room, leaving the door open, and she saw the maid instantly, and was astonished and laughed."—*Ibid.* p. 365.

The next instance, though not the most interesting in some other respects, is remarkable on account of the length of time during which the "impression" was required to last—that is, the period during which the patient was required to remain under the obligation, though unconscious of it, before the promise was fulfilled. Of a young lady, who had been his patient, Dr. Elliotson says;—

"The day before she left London, she promised Dr. Engledue in her sleep to write to him on the day four weeks after her return home, and her father made a note of her promise at the time. She arrived at home June 26th, she wrote July 24th, and Dr. Engledue received the letter July 25th. Mr. Baldock had given her some stock seed, and Dr. Engledue prevailed on her in her sleep to promise him to sow it and place a stick at each end of the row, with the words Mesmero-Baldockian Stocks. In her letter to Dr. Engledue she says, 'the morning after my arrival I safely deposited my Mesmero-Baldockian stock seed in the ground, not neglecting to put their name largely written on sticks, at each end in the row.' Hearing of all this from Dr. Engledue, I wrote and asked her why she did so. Her reply was,—'September 7: The day I received the seeds from Mr. Baldock, I took them with me to your house enclosed in his letter, which I had not had time to read. I remember that when you awoke me, I told my aunt I thought of giving the seeds the before-mentioned name, which on my return to my lodgings I found written on the envelope of Mr. B.'s letter by Dr. Engledue. I was much amused by the circumstance altogether, and when I sowed the seed I thought I would write their name largely at each end of the row, that I might not forget it; and as it was written by Dr. Engledue I thought I should like him to know that I did not intend their appellation to be lost.

"'I felt as though I should be neglecting a great duty were I to lose another post, though I had had plenty of time before, even more than on that day; and was surprised and ashamed to think I should have so long delayed writing to thank him for his kindness to me while under your care.'

"It was long before the reason of her writing was communicated to her in the waking state by her aunt.

"She promised Mr. Thompson also in her sleep to write to him, and she did; but not having seen him often in her waking state, it was with many

apologies, clearly not well knowing, Mr. T. tells me, why she wrote, and he had given her his address in her sleep only. The reason she gives me in a letter is, that 'he appeared to take great interest in her case, and as she was not *quite* better when he left town, she thought she would write and tell him that she was perfectly restored, and by mesmerism alone.' "—*Ibid.* p. 367.

Many experiments are recorded which were tried with another patient. In some of which "the delusion to occur on waking" was "to taste raspberries"—"to hear an organ playing 'God save the Queen'"—"to feel a strong heat on the back of her left hand"—"not to see M. A. till I coughed, and then to see her but with my hat on, and me with M. A.'s bonnet on. She awoke spontaneously, and it succeeded perfectly," &c. But there is one instance which I would not give otherwise than in Dr. Elliotson's own words;—

"To think she should go to the devil. 'I fear it will be difficult, because I do not believe there is such a being as the devil: every one's bad inclinations are his devil.' 'Never mind; nor more do I.' On waking she was silent, and remained in her chair. I smiled; and she very faintly returned it. 'What is the matter?' She faintly replied, 'Nothing,' and looked very sad. After a pause, 'I am miserable.' 'Why?—tell me.' 'No.' After much entreaty, she took me aside, for she had risen and Mary Ann was in the room, and whispered, 'I fear I shall go to the devil.' I laughed and said, 'Why you don't believe there is a devil.' 'I think I shall go to him.' I coughed, and instantly her face brightened up, and she smiled. 'What is it?' She laughed joyfully, and said, 'I am happy now, but have been unwell.' 'Indeed!' and wondered what could have come to her. She only laughed on, as did M. A.," &c.—*Ibid.* p. 372.

I have mentioned, and given a few extracts relative to, these different points, because they are very important for the illustration of that one to which I particularly wish to direct the reader's attention. I mean the power which the mesmeriser is said to have of *influencing*, or acting on his patient, by his own *will*; that *will* not being expressed to the patient, or to any one else, in any way whatever. On this subject Dr. Elliotson has spoken with the straightforward clearness and honesty which eminently characterize his statements of facts, and give even to strangers like myself, a strong confidence that he knows what he means to say, and believes it to be true. At the same time, I cannot quote what is said in the extracts which follow, without expressing the suspicion which I feel, that he may not be altogether correct in his conception

of the philosophy of the will. But this is not the place for an enquiry which would lead us into very subtle and irrelevant discussion. For my present object is not to investigate the nature of the human will, or the modes of its exercise, and manifestation; but merely (in the first instance at least) to lead the reader to understand and consider the power which mesmerisers profess to have, as a matter of fact. We will, therefore, allow Dr. Elliotson to say what he pleases of his own will, and only remark, that it adds value to his avowal of belief respecting that of others. He says;—

"My *will* has hitherto been powerless in all mesmeric experiments. I have never yet accomplished *any thing* in mesmerism by it alone. . . . . nay, I have never satisfied myself that I have increased the power of other proceedings by the most intense will, or impaired the result from not willing at all. A daily proof that the *will* is not the great cause of mesmeric effects is, that their varieties come out in different subjects quite unexpectedly; and when persons manipulate who know so little of the matter as not to comprehend what they find themselves produce."—*Zoist*, No. III. p. 242.

"I have repeatedly said that *will* as I would, I have never been able to produce any effect by mere *will*: and could never see any reason to think that when I used manipulations or other visible means, their efficiency was at all different whether I at the same time excited my *will* to the utmost or thought of other matters so as not to be aware that I *willed* at all. . . . . But I never thought of denying the influence of the *will* because I had not witnessed its power. In July, 1843, (*Zoist*, No. III. p. 240,) at a meeting of the Phrenological Association, I said, 'I myself have never produced any mesmeric effect by the *will*. But so many persons have related experiments to me which appear satisfactory that I must admit its influence.' "—*Ibid.* No. XI. p. 319.

"I have never doubted the power of the *will* over persons in the mesmeric state or susceptible of it. The testimony of others has always been too powerful for me to entertain a doubt, though I have never obtained any evidence of the power of my own *will*. During the process of mesmerising I have repeatedly *willed* with all my might till I was fatigued, and never once found the period usually required for the production of sleep-waking in the individual patient shortened in the least."—*Ibid.* No. XIX. p. 253.

"The mere *will* of another person very often is able to produce them, though I have never been able to make it even probable in any trials I have made that my *will* has had any share in producing the phenomena which I have effected by mesmeric means. A very remarkable example of the true mesmeric influence was that of Mr. Henry S. Thompson and a lady, who, being both determined sceptics, resolved to play a trick upon a party. It was arranged that he should make passes and she go to sleep and exhibit phenomena; when to his utter astonishment his passes proved effective, and the lady fell into a true mesmeric coma."—*Ibid.* No. XVIII. p. 118.

It is remarkable that the gentleman just mentioned as so

unexpectedly finding himself a Mesmerist, has since that time been distinguished not only as one of the most zealous and successful of non-medical practitioners, but particularly for the effects which has produced by the mere exercise of *will*. In reply to some enquiries on the subject, he thus writes to Dr. Elliotson;—

"I fear that you will think that I have been a long time in sending you a sketch of those cases of *volition* you were interested in. I merely relate to you a few facts, as I have met with them, and shall only observe that I have found several patients in the course of my mesmeric experiments, whom I could affect as strongly by *will* as by passes; and I have met with instances where I have relieved pain by the mere exercise of the *will*, and without the knowledge of the patient. . . . . The few experiments that I tried on some of your patients were satisfactory, and I have no doubt that Dr. Engledue would tell you how successful we were, and how much interested with some we tried, one day when he was with me. . . . . The case of Dr. Ashburner's patient at Ballière's I may as well mention, and as I dare say you may see Mr. Atkinson shortly, &c. . . . Mr. Atkinson and I had been speaking on the subject of *volition*; we both agreed that we were convinced a powerful effect could be produced on mesmeric patients by *will* only. . . . . Dr. Ashburner, who had observed we were trying some experiments on his patient, was informed by Mr. Atkinson exactly of what had occurred. Dr. Ashburner asked me if, after Alexis's *séance* was over, I would try whether I could put his patient to sleep by *will* only, and when in another room. I consented to make the experiment. . . . . the party retired into the back drawing-room where the girl was still sitting. I remained in the front room; in seven minutes the girl was in a mesmeric sleep. I then excited several faculties by *will* only, and concluded by making her give me a note or packet, which I had observed she had been somewhat anxious to conceal."—*Zoist*, No. XI. pp. 319–324.

In other numbers of the same publication, Dr. Ashburner says;—

"Mr Thompson, of Fairfield has been kind enough to address me the following letter on this subject.

"'My dear Ashburner,—You ask me to put on paper my method of *willing*. I comply with your request, but think the operation can be more easily practised than described. As nearly as I *can* describe it, it is thus:—When I try to put a person to sleep by the mere *will*, I concentrate my whole attention upon them, allowing no idea or thought to enter my mind, in fact, I rivet my attention upon the person and think of nothing else,'" &c.—*Zoist*, No. XIV. p. 262.

"Mr. Thompson of Fairfield first exhibited to me and established in my mind the fact that one human being is capable, by his *will*, of influencing the organs, and consequently the actions of another. I saw, him by the simple effort of his silent *will*, excite one person, and that person awake, to come towards him, to touch his elbow, to walk back to a chair, and sit down. These

things were done repeatedly and the person acted upon did not appear to be aware of the dependance of her actions on the *will* of Mr. Thompson. . . . . I was in the habit of mesmerising a young woman, who lived near the Bloomsbury Bank in Holborn, and, after she had ceased to attend at my house, in Wimpole-street, if I required her to come to me for the purpose of showing some interesting phenomena to an expected visitor, I had only to think intently upon her and *will* her to come to me, and she arrived within the hour." —*Zoist*, No. XIX. p. 260, 267.

With reference to one of his female patients, the same gentleman says;—

"She cannot see the light from my eyes during the operation of *willing* while she is awake, but if I put her to sleep, she sees the light immediately, and she describes it as passing in blue streaks from my eyes to the person or object *willed*. If I *will* the back of a chair to be magnetized, she cannot put her hand upon it without her hand being spasmodically closed and rigidly grasped upon the chair-back."—*Zoist*, No. XIII. p. 137.

The testimony of Mr. Townshend is as direct and as strong as any thing in the foregoing extracts, and when I have added one or two from his "Facts in Mesmerism," I shall hope that I have laid before the reader materials sufficient to enable him to understand what is meant in mesmeric phraseology by "Volition"—what "power of the will" is said to be exercised, and how it is said to be displayed and proved. After speaking of mesmeric sleep, Mr. Townshend says;—

"But it is not only the duration of the mesmeric sleep which proves this predominance of a foreign *will*: the conduct of the sleep-waker, while it lasts, is an additional warranty that the rudder of his being having changed masters, the whole vessel is also under another's direction."—p. 134.

"We have the phenomenon before us of an existence at once dual and single; for when the sleep-wakers capacities are acting under the immediate direction of the mesmeriser, the latter may be considered as making up together with him the complement of one full being, whereof the mesmeriser supplies the *willing* and the conscious portion, and the patient the intellectual part."—p. 135.

"It is not to be supposed, however, but that, by exercising my influence over the *will* of the sleep-waker, I could at any time *compel* him to execute whatever was in the compass of his ability; but I preferred allowing his mesmeric character to develope itself spontaneously."—p. 174.

"Now, be it remembered, that the doctrine of mesmerism is that the mesmeriser's force should become predominant over that of his patient; and mesmeric phenomena do really show, as I have formerly demonstrated, that the mesmeriser's *will* sways the patient's volition in a very peculiar manner."—p. 196.

"'What!' it will be said, 'do you render your mesmeric agency dependent

on the shifting human mind, on the variable human *will*, and yet claim for it the character and constancy of a physical influence? What power over physics have the mind and *will?*"—p. 304.

"It is, however, of importance to remark that to all these phenomena the *will* of the mesmeriser bears more than a relation;—it has an evident share in their very existence. The degree of attention that he bestows on producing the phenomena of sympathetic sensation has a great influence on the time and manner of their occurrence; neither in this instance, nor in any other relating to mesmerism, can we leave the *will* out of our calculations;—it is, indeed, the focus where all the rays of our information meet,—the centre without which there would be no general relationship—no union between our forces."—p. 329.

"Where, indeed, the relation between the parties is very strong, the patient is apt, as it were involuntarily, to adopt the gestures and mode of walking of his mesmeriser. He is as a machine swayed ever by the *volition* of the latter."—p. 343.

My object, I repeat, is to direct the reader's attention to the power which mesmerisers are said to possess over their patients as a matter of fact, and not to discuss the consequences which may arise from the use or abuse of it. Still it is impossible to avoid taking some notice of an uneasy and anxious suspicion which must have arisen in the minds of some readers, even if they are not aware how much the subject has been canvassed by others. I think it will be sufficient, and will be doing justice to all parties, to quote the deliberate opinion of Dr. Elliotson, as recorded by him in the 'Zoist' for April, 1845;—

"I have invariably observed, without a single exception, in all my mesmeric experience, from the time of the Okeys in 1837 to this very day,—that the mesmeric state has, even if characterized by affection, and the most intense affection too, apparently nothing sexual in it; but is of the purest kind, simple friendship, and indeed exactly like the love of a young child to its mother,—for it seems characterized by a feeling of safety when with the mesmeriser, and of fear of others. Those who think they have seen anything else, must have seen with the eyes of a prurient impure imagination, *unless* the unjustifiable experiment of mesmerising Amativeness has been made."—*Zoist*, No. IX. p. 55.

Could we be sure that persons who have unjustifiable designs would abstain from unjustifiable experiments, this would

be perfectly satisfactory—but what an "unless."* Are not those who have the worst ulterior objects, the least scrupulous in the selection and use of means? It will be quite obvious that the subjugation of the will may be abused for other ill purposes beside those which are likely first to occur to reflecting readers—even those who are not acquainted with the history of Mesmerism. For instance, one is tempted to ask whether if the clairvoyante of whom we have just read (p. 33) instead of being told to blow out the candles, had promised to throw herself out of the window, or stab one of the company, she would have found that "the impulse was irresistible"—and if so, whether a promise made in private to fire the house at midnight, or become the instrument of any other crime, would have been as punctually performed. These seem to me to be very important questions, and such as should be seriously considered by those whose position in society renders them in any degree responsible for its well-being. Such power even in the hands of the wise and virtuous is terrific; but is it, or can it be, confined to them in days when Science is the idol, and its fervent worship consists in popularising its discoveries? I know, but it does not entirely remove my fears, that no harm is likely to come of even this, unless some of the sedate million should make unjustifiable experiments.

But these copious Illustrations have been given as a ground for some Enquiries of a different kind, to which I now proceed.

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* When the printer returned me No. XXIV. of the 'Zoist,' which had been in his hands for the extract relating to Mr. Parson's patient (as I have already stated, p. 33) having accidentally opened it, I saw that Dr. Elliotson had there referred to, and quoted a part of, the passage above noticed. In replying to a statement of Dr. Mayo, which included a suggestion "that the removal of physical evil may be effected by processes ethically objectionable," Dr. Elliotson says;—"I said in 1845, *Zoist*, No. IX. p. 55, "Those who think they have seen anything else must have seen with the eyes of a prurient impure imagination, unless, &c." Very true; but very probably that "unless, &c." is just what alarmed Dr. Mayo, and will alarm others—not the less, because on this repetition, though the candour and honesty of the author induced him to include the "unless," he considered the "&c." too obvious to require explanation, or even statement. Certainly that one word from Dr. Elliotson has startled me more, and has more weight, than all that I have heard from the opponents of Mesmerism.

ENQUIRIES

RELATING TO THE FOREGOING ILLUSTRATIONS.

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§ 1. *Is all this true?*

However strange some of the stories contained in the foregoing extracts may appear, one cannot suspect all the persons named in them of entering into a conspiracy to deceive the public. Neither can we—at least I feel that I cannot—believe so many and such witnesses, to have been duped, or mistaken, about matters which they knew so well, and which were in themselves of such a nature that persons of very slender understanding could not be easily deceived. One must speak plainly—there is no use in talking of imagination, and colouring, and exaggeration, and telling us, as if we were mere infants talked to by our nurses, that there are people who will believe anything, but that it is better to believe nothing.*

* Illustrations of more recent date might be given, but one nearly seventy years old is as good, and less invidious; and besides in the history of this matter we must never forget how it was originally taken up by the faculty in Paris. M. Robert ("Docteur en médecine, chevalier de l'ordre royal de la légion d'honneur, ancien conseiller et médecin ordinaire du roi, médecin en chef des hôpitaux de Langres, membre du jury médical du département de la Haute-Marne"—this is not half what follows his name on the title page of his 'Recherches') tells his readers, "voici ce qu'on lit dans l'ancien Journal de médicine de Paris, où l'on n'insérait que les réflexions des médicins les plus connus par leur talens." M. Heyraud wrote to this journal describing him-

When every allowance has been made, and every mode of escape has been tried in vain, the plain fact remains, that unless

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self as "un médecin isolé dans une campagne, éloigné des sociétés savantes," describing the sensation made in the neighbourhood of Bourdeaux by medical men who had been to Mesmer, paid for his instruction, and were following his practice. "Le public annonce qu'ils guerissent: j'avoue que je n'ai encore été témoin d'aucune de ces cures. J'ai sontenu jusqu'à présent l'impossibilité de de cette manière de guérir; mais que répondre à une multitude qui dit: *J'ai vu*?" The wise editor began his answer by saying, "A Paris, monsieur, comme a Bourdeaux, on dit: *J'ai vu.* Que ne voit-on pas? Que n'a-t-on pas vu? des revenans, des sorciers, des loups-garoux, le diable, ses cornes, sa queue," &c., and then, after a good deal of equally ingenious banter, he recommends his correspondent politely to turn over all practitioners or patients who torment him with *J'ai vu*, "a Voltaire, qui leur répond: Je ne crois pas même les témoins oculaires, quand ils me disent des choses que le bon sens désavoue." —*Robert, Recherches*, pp. 7, 11. M. Robert does not appear to have suspected it, but I suppose that there was a sly allusion to M. D'Eslon, the early patron and ally (the wits said the 'Don Quichotte') of Mesmer. In his 'Observations sur le Magnétisme Animal,' published in 1780, a work which gives one a strong impression of his candour, understanding, integrity, and good taste, he had said; "Quant à moi, je crois en avoir agi fort simplement. Dans l'origine, j'ai entendu citer des faits très-extraordinaires, mais en même-temps tres-intéressans. J'ai mieux aimé les examiner que les dédaigner: l'occasion m'a été favorable: j'en ai profité: *j'ai vu: je vois;* & je dis tout uniment ce que *je vois* & ce que *j'ai vu.*" Again, in reply to the charge of credulity, he says—"L'ensemble de ce Mémoire répondra pour moi. Je ne puis que répéter ici ce que j'ai déjà dit: je crois ce que *je vois*: je dis ce que *j'ai vu*; and pour trancher net sur toutes les questions de cette espèce, voici ma profession de foi.

"J'ai embrassé l'état de Médecin dans le désir d'être utile à l'humanité, sous ce point de vue, je n'en connois pas de plus noble, de plus intéressant & de plus fait pour mériter l'estime de mes Concitoyens: mes intérêts particuliers ont été & seront toujours subordonnés à ce premier point de vue. D'après cette façon de penser, j'ai dû me conduire comme je l'ai fait. Cette conviction intérieure auroit suffi à ma tranquillité si je ne croyois encore plus utile à l'humanité de donner au Public mes Observations sur le Magnétime animal. Ces Observations imprimées seront à la fois un hommage à la vérité, un motif pour engager les ames honnêtes à seconder mes soins, une réponse pour ceux qui me blâment, une ressource pour ceux qui m'approuvent.

"Je n'ai jamais été le témoin d'aucun miracle; mais si cela m'étoit arrivé, je suis l'homme qui en conviendroit sans détour. L'incredulité ou la légéreté s'épuiseroient inutilement en plaisanteries & en sarcasmes; inutilement on me couvriroit de ridicules; je croirois avoir répondu à tout, en disant: *je l'ai vu.*"

"Seeing is believing," according to the proverb; but those who reject all evidence of things unseen, know full well that it is false. It is partly sad, and partly ridiculous, to hear their complaints that men are obstinately incredulous of facts performed under their own eyes, and cannot be brought to believe what they actually see.

these stories, and hundreds like them, contain much wonderful truth, many persons who have been hitherto considered respectable for character, station, and talent, are either cheats or fools. There is a silly and disgraceful course of insinuation and shuffling which may carry one through a polite argument without saying this plainly, or even saying it in words at all; but everybody who looks into the matter must see that it is so. If any one can point out error or falsehood, or disprove particular statements, in any of the foregoing extracts, he ought to do it. I am not pretending to vouch for them, or to know more about them than what I have told the reader; or, at least, not more than he may learn from the authorities to which I have referred him.

At the same time, if we are really looking for truth, it must be observed that (except so far as it might have a tendency to shake one's faith in all human testimony) the entire disproof of all these cases would not make much difference to those who are acquainted with, or seriously investigating, the history of Mesmerism. According to the old proverb, "there are as good fish in the sea as ever came out of it." If these particular cases were set aside, we should only have to move for a new trial with fresh evidence; and mesmeric history furnishes a great abundance. From the annals of almost three quarters of a century, it would be easy to produce volumes of cases—not, of course, so immediately posing to Old Bailey cavil and cross-examination as those which are attested by so many living witnesses; but quite as perplexing and convincing to the serious enquirer after truth. It was, as I have already stated, very principally with a view to this that I selected these recent cases from the particular source to which I am chiefly indebted. If the reader who is familiar with such things, should be of opinion that I have given more than are necessary, I can only say that I have been guided by a wish to make the matter intelligible to those who have not had the opportunity or inclination to inform themselves on the subject, and who may not have the means of information at hand.

§ 2. *Is it the whole truth?*

Though, as has been already said, I have not gone out of my way to select the most startling phenomena that are to be found in reported cases, yet it is likely that some of the statements which I have quoted may seem very marvellous. It is therefore right to mention, that some respectable writers on Mesmerism, while they do not hesitate to relate matters which to the uninformed seem almost incredible, do, nevertheless, intimate that they could say *more*—they could tell of things more wonderful—if there were not reasons for silence.

And, further, this is not a new thing arising from recent developments. The revelations of Mesmerism soon became so astonishing that we find the sentiment expressed, or implied, as belonging to some of the earliest and most respectable practitioners. Professor Jung-Stilling, who was the personal friend of Böckmann, of Weinholt, of Gmelin, and others well known in the early history of the science, tells us in his "Theorie," published more than forty years ago, that in his numerous journeys he had become acquainted with many learned men, professional and other (gelehrten Aerzte, und Nichtärzte) for whose integrity, penetration, and strict love of truth he would be responsible, from whom he had learned things in the highest degree remarkable, and more profound than those which he related; but which were not of a kind to be made public.* Those who are acquainted with the history and character of Jung-Stilling will, I think, give him credit for truth and sincerity; and those who know his writings will be perfectly aware that he was the last man in the world to be hindered from stating what he believed to be facts, by any moderate degree of the marvellous. They will know that some of the things which he *did* publish were considerably out of the common way.

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* "Von denen ich noch tiefere und im höchsten Grad merkwürdige Dinge erfahren habe, die aber nicht von der Art sind dass sie öffentlich bekannt gemacht werden dürfen."—*Th. der Geister-Kunde*, p. 46. For some other statements of a similar nature, see Note B.

The reader, therefore, while he forms his own judgment as to what is told, may also frame his conjectures as to what is untold, by mesmerisers. For my own part, as I feel constrained to believe that they really have elicited, from recesses of nature which I have never attempted to penetrate, many strange things which they *do* publicly report and describe, I am quite prepared to believe that they have met with other things of which, for various reasons, they may think it right to say nothing; and I mention this avowed reserve not to blame it, but simply as a matter of fact which ought to be known, and which, while it excites the reflection of the reader, may at the same time show him that, in what I have set before him, I have not been making up an exaggerated, or even an extreme case.

§ 3. *Is it supernatural?*

I state this question, because it has given rise to a good deal of discussion, and I would not appear to pass it by without giving my reason for doing so, which is simply this;—that though it is manifestly wrong for a man to do what he thinks to be wrong in itself—or to do what is right in itself, from wrong motives, or by wrong means—or to pretend to do anything, either right or wrong, which he knows that he does not do—yet I am not aware of any law human or divine, or any just inference from any such law, by which a man is forbidden to do any act of which he is capable, simply on the ground that the act or the result would be supernatural or miraculous. I do not mean to speak dogmatically, or to lay down any doctrine on the subject; but only to express an opinion, and to account for my passing slightly over a question which, however curious and interesting it may be in itself, is irrelevant to the subject of my enquiry. Those who are satisfied that they can trace the limits of the natural and supernatural will probably feel an interest, and may perhaps be usefully employed, in applying their knowledge to Mesmerism.

Without entering on the question, I am willing to suppose for the sake of argument (an argument not affected by the

decision of that question) that one "bit of brain" may enable the clairvoyant to revive the past, another to describe the distant, and a third to foretell the future, and so on to matters still more mysterious, whatever they may be. I am content on the present occasion to treat of Mesmerism as merely the exercise of a power which belongs naturally to man, or to one man in a given number,—a power which (so far as that can be said of any which he possesses) he can use according to his own will, to produce certain effects on other men, independently of all that is external to himself—a power, let us suppose, not more visible, or ponderable, or explicable (but at the same time not more supernatural or miraculous) than the muscular energy and mental volition, which enable one man to knock down another. I am content to take this, merely, as an hypothesis, in the belief that it will save trouble and not injure truth.

§ 4. *What is it, or what is it like?*

Soon after the discovery of Mesmerism it was observed that some of its phenomena bore a striking resemblance to matters of which most persons had heard something, but which were supposed (if they had ever had a real existence) to have belonged only to old times of darkness and superstition. As these new phenomena were more closely investigated, and the nature of the art which produced them was more fully developed, the idea of this resemblance gained strength; and it came to be thought by some, that the effects produced by the Magnetizer might explain a good deal of what a curious, ancient, half-incredible, half-indisputable, tradition had ascribed to the Magician. It seemed natural that these new phenomena, startling even to very particularly enlightened men, whose pride lay in scepticism and a superstitious fear of superstition, might well have appeared miraculous in benighted ages of ignorance. It was thought that if in times of darkness any man had chanced to stumble on these secrets, his contemporaries might well consider the results supernatural, though of course, (else what would become of modern philosophy?)

they were then, as now and always, only the natural effects of natural causes. "We now understand," might the newly-enlightened philosopher have said, "what the ancients meant when they talked of Sibylls and Pythonesses, Oracles and Soothsayers, Magicians and Sorcerers, Witches and Wizards, with their frightful apparatus of charms, incantations, spells, and all that sort of thing, which crops out in grotesque forms all over the history of the old world—the idol of the ignorant, the stumbling-block of the wise. After all, it is possible that some of these old wonders were not mere lies, and the wonder-workers not all mere impostors—the secret is out—they only did what we are doing."

Be it so for argument—I believe it is so in fact—but then how can one help answering, "If they only did what you are doing, you are doing what they did."

To such a reply as this, I apprehend, many philosophers both of Mesmer's day and of our own, would rejoin, "Yes, to be sure; and why not? Who is lord over us?"—and then the conversation must either drop, or be turned into a discussion of the evidences of revealed religion.

But among the advocates and practitioners of Mesmerism there are many who "adopt the bible," and are not anxious to see all religious belief swept away to make room for something contra-distinguished as a "true philosophy," and founded on man instead of God.* Indeed, among the most zealous mesmerists are some members of the profession to which I have the honour to belong, or as the 'Zoist' describes them, "paid professors of religious doctrine." To my clerical brethren then, and to those who do not hold them, and their doctrine, in contempt, I more particularly address what follows. I should feel a want of common ground if I undertook to dispute with philosophers; but writing for those who "adopt the bible," I shall not hesitate to quote it, or feel

* "Religion and this philosophy of spiritualism have failed to reform the world. Let us see what may now be accomplished by a true philosophy, founded on the physiology of man."—*Zoist*, No. VI. p. 178. "The creeds of Religions are the cause of intolerance, persecution, and hypocrisy, whilst science sets men free from bondage—intelligent, virtuous and happy.—*Ibid.* p. 179.

ashamed if my argument should betray a belief that it may be wrong for a man to do that which "is RIGHT in his own eyes."

§ 5. *What was the true nature of ancient Magic Divination?*

It seems to me that no man who reads the Bible carefully, and with an honest desire to understand it, can doubt that it speaks of magic and sorcery as *realities*. That is, as things not merely pretended, but done—or, in other words, that various classes of offenders, whose names we can scarcely understand or translate, were denounced as sinners, and punished as such, not merely for professing to do things which they did not, but for doing things which they did. Of course it is likely that there were cheats and impostors among them; and perhaps there was as much quackery as there has notoriously been in all ages among the practitioners of medicine. But what is the chaff to the wheat? or rather, was it all smoke with no fire? I think it is impossible to consider this as the representation of the Scriptures.

At the same time, the Bible does not (that I am aware) represent those "curious arts" as being performed by what has been commonly understood by the phrase "satanic agency." Whatever the specific nature of these witchcrafts and sorceries might be, they were undoubtedly sins; as truly sins, and perhaps as great sins, as easily committed, and as diabolical, as murder, or any thing else forbidden by the Creator. As truly "works of the devil" as any other wickedness; but not more (as far as I see) to be ascribed to satanic agency, or any diabolical interference with the laws of nature. It is necessary to mention this, because I apprehend that, in order to take a proper view of the matter, we must reject some popular notions of modern witchcraft. It will be hard to find any thing in the Bible about contracts and agreements with Satan, and assemblies of devotees convened to worship him. Where do we read about magic circles, and evoked fiends, black cats, toads, and imps of darkness, made for mischief and fit for nothing else? All this is modern trumpery. The *pactum*

diabolicum is a recent invention, and all its popular scenes, dresses, and decorations, are, of course, newer still. They form a very curious chapter in the history of the human race, but they really have nothing to do with our enquiry. We must get rid of these popular superstitions, and go to earlier and more authentic sources; and there we meet with a very different description of magic and sorcery. I have already said that it does not appear to be represented as, in a peculiar sense, diabolical, and I must add that I have not been able to find sufficient evidence that all of it was what people would now understand by the term "miraculous." In other words, I do not see any proof in the Scriptures that it was not in the power of men to commit some sins of this class, as well as of others, without intercourse with good or evil spirits, or any assistance which we should call "supernatural." I know of no reason for doubting that some of the forbidden practices might be only an unlawful (because a forbidden) use of natural powers. I speak with hesitation, and without pretending to draw the line.

The first magicians of whom we read in the Scriptures are those whom Pharoah sent for to explain his dream (Gen. xli. 8). We do not learn on what grounds they had credit for a very extraordinary power which, as it turned out, they did not possess.

The next are those who were sent for to imitate the miracles of Moses and Aaron, in the plagues of Egypt. How much they actually did, has been a matter of controversy; for our purpose it is only neccessary to remark that, supposing them to have done more or less, all or nothing, of what they pretended to do, we are not informed whence they had, or pretended to have, or were supposed to have, their power. This is the point for which we are looking. Nothing is said of their having made a compact with Satan, or being in league with the powers of hell.

Much the same may be said of the witch of Endor. We learn nothing which should lead us to suppose that she was devoted to the malignant works which form the great staple of modern witchcraft; and which, from their obvious nature, have a peculiar claim to be recognized as works of the devil.

She is in our English Bible called a witch, and it may be argued that a witch is a witch; and, therefore, a witch in the days of King Saul, must be the same sort of person as a witch in the days of King James. Painters and Commentators (though not precisely in these words) may convey this notion to those who intentionally, or insensibly, get their ideas from them*; but we find nothing to warrant it in the original history. She appears not to have known the purpose for which she was employed in a service which put her life in danger; and which, it seems, she would not have undertaken on any terms, if she had known the person by whom it was required. She was, perhaps, influenced by the hope of gain—which by the way is not properly a characteristic of the hags who have been considered as her successors in modern times, for they have generally been unpaid, as well as unwelcome, practitioners, seeking little or nothing but the gratification of malice and revenge;—but perhaps she might play the conjuror for gain; otherwise, for anything that appears, she was as free from the popular motives, as she was unattended by the popular apparatus, of witchcraft. The sin of Saul too, great as it was—and I have no design to extenuate it—was not of the malignant and diabolical kind which would harmonize with modern witchcraft. He did not go to the enchantress to get his enemies bewitched, or spell-bound, or to enlist a legion of devils in his service. Can one read his pathetic address to the man of God who had been so long his divinely-appointed guide and counsellor, and whom his sinking spirit thus desperately sought when all other help seemed hopeless, and trace in it the character of a reckless miscreant dealing with the devil? "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more neither by prophets, nor by dreams; therefore I have called thee that thou mayest make known unto me what I shall do."† The unhappy king asked nothing of the woman but that she would bring the prophet of God; and nothing of the prophet but his sage and holy counsel.

But I shall have occasion to refer again to this history pre-

* See Note C.

† 1 Sam. xxviii. 15.

sently; and in the mean time, without tediously quoting every passage, or specifying every case, which bears on the subject, I will briefly say that, so far as I see, none of the persons characterized in the Scriptures as magicians, sorcerers, witches, and the like, are described as having done anything bearing marks of the malignant agency of evil spirits. A remark somewhat similar may be made respecting the dæmoniacs of the New Testament. The conduct and language of those who are expressly said to have been possessed with devils, and unclean spirits, had no character of impiety; and the only reason assigned for their being in some cases forbidden to speak, is, that they knew more of Him who was casting them out than He chose them to publish. So far were they from exhibiting those blasphemies of speech and action which modern legend-writers would have assigned to them as characteristics of diabolical possession, that it has been seriously maintained that they were only persons out of their senses, and not possessed at all. Certainly, if we believe some later histories, ancient and modern possession must have been, as to outward appearance at least, very different things. In the case of Judas there does not seem to have been anything to lead the Chief Priests and Scribes to suppose that they were dealing with a dæmoniac; or anything (but their Master's word) to warn his apostolic brethren that they were companying with "a devil." The damsel possessed with "a spirit of divination" at Philippi (Acts xvi. 11) said nothing but simple truth, in words neither impious nor immodest. The fault, it may be supposed, was not in what she said, nor in the act of saying it, but in the unlawful means by which she had learned the fact which she proclaimed. I do not undertake to decide how far what she said and did was supernatural or miraculous; but I venture to say it was unlawful, because I believe that God had forbidden it; and perhaps we may gain some light as to her case, and that of some others, by looking rather more closely at the terms of the divine prohibition recorded in the Scriptures.

§ 6. *What were "Familiar Spirits"?*

Few things have done more to puzzle legislation in church and state, or to create perplexity in laying down rules for the practice of individual christians, than the notion that we are bound, or at least should be guided, in all things not merely local or ceremonial, by the laws which were given to the people of Israel. I must, therefore, beg the reader to observe that, to whatever extent this consideration may affect some other things, it does not apply to the prohibition which I am about to quote. The restriction which it imposed was no arbitrary peculiarity of the Jewish œconomy. It related expressly, and particularly, to things which had been practised by those "without the law," to the abominations of the "nations," the sins of the heathen, for which they were to be driven out and destroyed. The command was;—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth (1) divination, or (2) an observer of times, or (3) an enchanter, or (4) a witch, or (5) a charmer, or (6) a consulter with familiar spirits, or (7) a wizard, or (8) a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee."—*Deut.* xviii. 9–12.

Our translators seem to have had some difficulty in finding words enough to meet so many terms, though they were no doubt distinctly appropriate, and perfectly intelligible by those to whom they were originally addressed. Their number we may perhaps fairly consider as furnishing a proof of the prevalence of the "curious arts" of which they designated so many varieties. It may, indeed, be doubted whether our translators could themselves have very clearly defined the differences existing between all the English terms which they were obliged to employ in their version of the passage. But if this is not possible we may, I think, fairly offer two general observations on the whole of them.

First, that one would *prima facie* suppose that all the things thus denounced were (like those forbidden in the deca-

logue) things that people could do, but were not to do; and that we are not to resolve the whole command into a mere prohibition of fraud. With regard to some, at least, of the offences, the penalties specifically denounced elsewhere seem too severe to be the punishments of mere dupes and impostors.*

Secondly, that among them there is no reference, express or implied, to any *pactum diabolicum* or contract with Satan; perhaps nothing whatever which modern philosophy would call "spiritualism" except in one case—that of the "consulter with familiar spirits." I do not of course mean to say, that what is diabolical, miraculous, and supernatural in the highest degree may not be included, and predicated, in the words, which we translate "divination, enchanter, witch, wizard, charmer, necromancer, &c." It may be so in fact; but to assume that it is so, is simply begging the question. For my own part, having no clear idea of what these people did, or how they did it, I do not wish to enter into any discussion respecting them until I am better informed; but to the case of the "consulter with familiar spirits" I would call the reader's attention.

Let us first take the passage as it stands in our English Bible. What is the image raised in the reader's mind by the words? What does he understand by a "familiar spirit"? The phrase is common; but the idea which it represents is, I suspect, not merely indefinite, but erroneous. A vague notion of some sort of imaginary hybrid monster between a *Lar familiaris* and a *Genius*—creatures, whether real or imaginary, as different as a cat and a dog; and not badly represented by those animals, one of which is said to become attached to the place, and the other to the person. But where do we find any trace of the *lar familiaris* in ancient Jewish history or belief? And on the other hand, among those who did believe in the existence of such a being, who ever talked of consulting it?

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* "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."—*Lev.* xx. 6. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."—*Ibid.* v. 27.

who ever considered it as in any way oracular or connected with divination? Established as the phrase now is, it may be very well to use it for convenience, especially as it is notoriously understood to describe something of which we have no clear idea; but when it is employed in a translation, it is quite necessary to enquire what terms it is used to represent. The original has nothing corresponding either to our English words "spirit" and "familiar," or suggestive of such a being as the ancient *lar familiaris*. The words are simply שׁאל אוב—"one that asks *Aub*." The question, therefore, is not what is meant by "a familiar spirit;" and the phrase may be dismissed at once, for really it only puzzles a matter with which it has no connexion. The real question is, what was *Aub?* That it was something which might have "consulters" is evident, not only from the passage just cited, and from 1 Chron. x. 13, but from Isaiah viii. 19, where we read "When they shall say . . . . . seek unto them that have familiar spirits" (האבות). Saul too, on the occasion which we have already noticed, and for the purpose of consultation, enquired for a woman "that hath a familiar spirit," or, literally, who was "mistress of *Aub*" (בעלת אוב); and the witch of Endor was described, and introduced, to him under that particular title and description, 1 Sam. xxviii. 7.

If in our enquiry after the meaning of this word we go to the Latin versions, they give us but little help. Perhaps very correctly, but probably induced by the context and the nature of the command, they have generally rendered *Aub* by *Python*. This is, I believe, the uniform translation of the Vulgate and Montanus wherever the word occurs; and the Douay English version reads "one that consulteth Pythonic spirits." This is, of course, merely an arbitrary transfer of a word already appropriated to a thing which the translator supposed to be, or to resemble, the thing which he borrowed it to describe. He assumed, perhaps rightly, that the *thing* was meant, and he employed a *word* which was known to represent such a thing. So far then we do not seem to have made much progress.

It is, however, more to our purpose to observe how the Greek translators have rendered the word. The Septuagint

most commonly translate *Aub* by ἐγγαστριμύθος. Now this is a word having a very obvious meaning, which is not in any way (grammatically speaking) suggested by the Hebrew. I will not undertake to say how far that meaning may be represented by the Latin *Ventriloquus*—a word, by the way, that seems to have originally meant an *Enchanter**—and nobody, I suppose, believes that either the Greek or Latin word was originally framed, or used, to describe what is now called a *Ventriloquist*. In modern times the name has been usurped by artists who are so far from speaking or seeming to speak, either in, or from, the stomach, that their skill is chiefly manifested in concealing from their hearers that they are speaking at all, while they counterfeit voices, and other sounds, at a distance, as from the chimney, an opposite house, or the like. Perhaps this perversion of the title may be accounted for by supposing, that while there were no other persons who could put in a better claim to the title, those who lived by wonder-making were allowed to assume it, and to avail themselves of the mystery which was still attached to it, while, so far as concerned actual performance, they might just as well have been said to speak with their hands or feet, as with their stomachs.

But whatever the word ἐγγαστριμύθος may have been made at any time to mean, it seems quite clear that it originally signified one whose *mythos* was *gastric*, or somehow connected with his *stomach;* and, to those who have any knowledge of the subject, it is needless to say how important a position the stomach occupies in the Mesmeric œconomy, and in the mythic performances of clairvoyant patients. For others, a word or two of illustration may be allowed.

In the first place may be mentioned (though we ought not to lay much stress on the matter) that the difficult and indistinct articulation which frequently characterizes sleep-waking patients at first,† and which remains with some, so far as to

* I do not know when the word first came into use. Isidore, in the middle of the sixth century, gives it no meaning but *Præcantator*,—at least, so far as I learn from Du Cange, *in v.*

† Dr. Kuczkowski cites (from 'Rheils Beiträge,' B. II. St. 3, p. 525.) a case of a patient of Nasse, who was speechless for some days after she had entered

give them a very peculiar utterance whenever they are in that state, has led to their being sometimes described as speaking from, or out of, their stomachs. In fact, many of them have been more truly than some who have assumed the name, "ventriloquists."

But a much more important point is that which has been called the "Transposition of the senses," and the action of the "cerebrum abdominale." "Lorsque la crise est bonne, il semble que les parties les plus nobles de l'âme se concentrent vers le *plexus solaire*. C'est là que l'âme est éclairée; elle y a un sentiment vif de tous les objets que dans l'état de veille nous ne saurions voir que par les secours des yeux."* M. Teste says, "When the case of his famous cataleptics, who *saw, felt, tasted,* and *heard,* by the *stomach* or end of the fingers, were found in the works of Petetin, this physician, who during all his life had enjoyed a well-merited reputation, was no longer considered anything but a mere visionary. However, ulterior testimonies soon restored to the esteem of the learned, the unjustly depreciated recollection of this learned and distinguished practitioner."†

Referring the reader who desires further to investigate this point to the note, I will only here briefly mention two cases which seem to bear on our subject.

One is reported by Dr. Baaden, and relates to a Bavarian peasant girl, who was his hospital-patient. He states that, during nearly four weeks, it was found impossible to converse

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into the sleep-waking state, and who even then only recovered the faculty very gradually and with great difficulty — "diebus sequentibus labia trementia conatus loquendi indicabant, sed somnambulæ verba deficere et organa loquelæ moram non gerere videbantur. Ante oculos ægrotæ tenebræ aderant, sed sentiebat adesse in propinquo alteram personam. Uno posthinc die evidenti cum difficultate aliqua verba humili voce proferre potuit."—*De Magnetismo Animali.* p. 71. The same writer says, "Sæpe autem vocis defectus accidit, dum homo prima vice somnambulus fit; aliquando etiam inter principia cujuscunque criseos," &c. p. 92. And in the "Reports of the clairvoyance of Alexis," in the *Zoist,* we read that after a question had been asked, there was "a long, very long pause. At length a sudden light appears to stream in upon him. He begins in a low tone, as if muttering to himself. "Oh, I see; yes," &c.—No. VIII. p. 495.

* Deleuze, *Hist. Crit.* II. 187.—See Note D.

† Teste's 'Practical Manual,' by Spillan, p. 128.

with her when in the mesmeric state, without keeping the hand on her stomach. If while she was in the act of speaking it was removed, she stopped short; and when, after an interval, the hand was replaced, she went on again at the very syllable where she had broken off.*

Deleuze has given the case of a young lady who in the year 1804 suffered from hypochondria which resisted all medical treatment. It was attended with paralysis, catalepsy, convulsions, and fits of insanity. She lost successively her sight and hearing, while her sense of touch became inconceivably delicate. After mentioning some other particulars, he proceeds to say, that in a short time the senses of sight, hearing, and smell, "se transférèrent à *l'épigastre;* elle voyait par cet organe, même au travers des corps opaques. Elle prétendait *consulter son estomac* qui l'instruisait de tout ce qu'il lui importait de savoir. Elle fit sur sa maladie des prédictions qui ont éte écrites littéralement sous sa dictée. Ces prédictions contiennent le détail de tous les accidens qui devaient lui arriver pendant le cours de l'année, celui des remèdes qu'il fallait lui administrer, de l'effet de ces remèdes, des crises qu'elle aurait, et enfin l'époque précise de sa guérison."† I cannot help saying that there seems to me to be something *engastrimythic* in this case; which, it must not be forgotten, is but one of a vast multitude.

But that we may not lose sight of our object and argument

* The case is given in von Meyer's Blätter für höhere Wahrheit, Vol. I. p. 291, where it is only signed F. B.; but it appears to have been Dr. Baaden's, from Kieser's Tellurismus, Vol. I. p. 85.

† Histoire Critique, vol. II. p. 274. He states that the lady was then (1819) living, in good health, and married; and adds, "Il faut observer: 1. Que mademoiselle Le F. avait reçu une bonne éducation; qu'elle appartenait à une famille très-honnête, et qu'elle avait de la fortune; 2. Que les faits sont attestés par elle, par ses parens et ses amis, par un médecin et un pharmacien au-dessus de tout soupçon, et qu'ils ont eu pour témoins toute les personnes qui composent la bonne société de la petite ville de Mer." Perhaps it is still more important to the authority of the story to add, that Deleuze informs us that the physician referred to was "M. De la Tour, aujourd'hui médecin de S. A. I. le grand-duc de Berg,"—and that he professes to give only a succinct statement from a "Mémoire sur la maladie et la guérison de mademoiselle Le F., addressé à la Société des sciences physiques et médicales d'Orléans par M. Guéritaut, pharmacien de la ville de Mer, département de Loir-et-Cher; imprimé par extrait dans le bulletin de cette société, *t.* III, p. 159, 1812."

in details and illustrations, and believing that enough matter of that kind has been given or indicated, I will say at once, that if the *Aub* which the Israelites consulted was anybody, or anything, in the habit of giving oracular answers, and exhibiting such phenomena of the *cerebrum abdominale* as are displayed by modern clairvoyants,—and in particular, if it "prétendait consulter son estomac qui l'instruisait de tout ce qu'il importait de savoir," and then uttered its "prédictions," it seems to explain why the Septuagint translators generally rendered *Aub* by ἐγγαστρίμυθος. Perhaps it authorises a suspicion that our knowledge of the phenomena of clairvoyance may enable us to understand both the Hebrew and the Greek word separately, and the connexion between them, better than our English translators did, or could have done.

Perhaps, too, this suspicion may be strengthened, if we observe that though, as I have said, the Septuagint translators *generally* give a word which signifies a *ventriloquist* as the equivalent of *Aub*, yet it is not so always; and there are two exceptions which are peculiarly worthy of attention.

First, in the account of Manasseh (2 Kings, xxi. 6) we read in the English version, that he "dealt with familiar spirits," in which our translators have sacrificed a little of the strictness of interpretation to their own idea of the meaning, and their wish to make it plain. It might, to be sure, have sounded harsh to say "he made *Aub*;" but certainly the Vulgate "fecit Pythones," and the Douay English "appointed Pythons," is a closer translation of עשה אוב; and still more the "fecit Pythonem" of Montanus. Strangely enough the received text of the Septuagint has καὶ ἐποίησε τεμένη; from which, I suppose, no reasonable critic could infer anything but that, either the Seventy had a different Hebrew reading, or else that this passage of their version is corrupt. The latter is on every account the more probable; for

Secondly, in the same book (chap. xxiii. v. 24) we read that Josiah put away the *Aboth*, or "familiar spirits" (our translators insert the words "workers with" in italics) and the Septuagint has (as indeed the Alexandrine has, no doubt correctly, in the former place instead of τεμένη) the very remarkable rendering τοὺς θελητάς.

Now how came there ever to be such a word as θελητὴς, and what does it, or can it, denote more or less than "one who *wills*"? What else, what more, can be made of it?* If, notwithstanding their being used as equivalents for the same word, it be said that there is no connexion between an ἐγγαστρίμυθος and a θελητὴς—a *ventriloquist* and a *willer* (if anybody who had not read such matter as I have placed before the reader were likely to form any idea of such a being as a "willer" at all, or guess how such a word came to be in existence), yet it cannot be denied that a very peculiar and manifest connexion exists between the *clairvoyant* and the *willer* by whom he is subjugated. It is a connexion which makes it sometimes difficult, in applying obscure descriptions or allusions to recent discoveries, to discriminate between the agent and the patient;† and one which I cannot illustrate better than by repeating the remarkable words of Mr. Townshend, already given at p. 39;—"We have the phenomena before us of an existence at once dual and single; for when the sleep-waker's capacities are acting under the immediate direction of the mesmeriser, the latter may be considered as making up together with him the complement of one full being, whereof the mesmeriser supplies the *willing* and the conscious portion, and the patient the intellectual part." If the patient who supplies the *intellectual* part through the medium of the "cerebrum abdominale" might be called the ἐγγαστρίμυθος, the other part of the joint-and-several individual who furnished the willing portion might with equal propriety be designated the θελητὴς in Greek—and, I must add, the אוֹב in Hebrew.

* See Note E.

† This difficulty has been felt by those who have attempted to explain the word as it occurs in the Scriptures. Kircher, who in his Concordance makes it a separate root, explains that the *Aub* was "Pytho, dæmon: spiritus qui in sepulchris mortuorum, et locis subterraneis suscitatus, voce stridula, responsa edit. *Significat etiam* ejusmodi sciscitatorem, qui talem artem exercet, umbras et manes evocat, sive vir sit, sive mulier;" and Delrio tells us that *Aub* (or "OB," for so he renders the Hebrew letters into Roman) "primo significat ipsum dæmonem respondentem, secundo significat Magum qui responsum elicit, sicut et Python, et ventriloquus, vocatur vel ipse dæmon inhabitans, et ex imo hominis respondens, vel ipse homo cui dæmon inhabitat."—*Disq. Mag.* L. I. c. ii. p. 14; and he adds in the margin, "Ut docui pluribus comment. in Isai. c. 8. v. 19;" but that work I have not got.

For whatever difficulty might be found in establishing a *rapport* between the two Greek words, there is none whatever in pointing out that which exists between the latter of them and the original Hebrew. The Septuagint interpreter of Deuteronomy who rendered by ἐγγαστριμύθος, might be more or less instructed in magical matters than the translator of the Second Book of Kings, who used θελητὴς as the equivalent for *Aub;* but it seems clear that while the former rendered the original word according to his previous idea respecting the person or thing meant, the latter looked to the derivation of the word used, and translated accordingly. It appears as if the former knew that the word *Aub* was used to designate a certain sort of person, whose qualities would be properly described in Greek by ἐγγαστριμύθος, while the latter only saw that the noun אוב obviously came from the verb אבה *voluit*, and of that he could make nothing but a *willer*, and so he put θελητὴς. And was he not right in his derivation? I suppose that no point in Hebrew radicalism would have been considered more clear and indisputable, had it not been for this remarkable and puzzling use of the word. Of course it was not obvious to lexicographers and verbal critics what a word, supposed on good grounds to signify a "ventriloquist," or a "pythoness," should have to do with a verb signifying "to will." And yet I do not know that any lexicographer of authority ever went so far as to derive אוב from any other root. Some (beside Kircher, who has just been mentioned in the note) have actually preferred doing violence to their radical theory of the language, and made it a separate and independent root by itself, and meaning nothing but itself, without any connexion, or any thing else to account for its meaning.*

Is the reader satisfied that all these coincidences are purely accidental? I cannot say that I am; but they are not, I think, without support from some other considerations.

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* See Note F.

§ 7. *Another view suggested.*

Let me offer one or two brief hints respecting what may be called another view of the subject—beginning, as it were, at the other end of it. There is no doubt that there were long ago such people as the Egyptians, Canaanites, Israelites, and all the people whom we usually, and very conveniently, include in the name of "Ancients." They are supposed to have been constituted, both to body and soul, very much as we are; at least, so far as that they had brains and hands, stomachs and wills, and nothing (not even the restraints of knowledge) to prevent their using them quite as freely and as forcibly as we moderns. Nothing more was required for mesmerism than what they had in as great perfection as we have. The *plexus solaris* is no new invention. They had the thing, as well as Mesmer and his countrymen, though they did not talk of the "Bauchgangliengeflecht," and would perhaps have stared at such a word as we do at nail-heads and hieroglyphies. They had, in short, all the necessary apparatus—they had (a non-professional man may say loosely) all the same phenomena of health and disease, and were liable to all the same disorders, and the same indications and spontaneous developments. It is not as if new discoveries had enabled the modern practitioner to place his patient in some new state alien from his nature, and from all known conditions; a state only to be brought about by mesmeric treatment. On the contrary (if I understand right), the Mesmeriser professes to produce nothing but what has been known to occur spontaneously, and without the intervention of any mesmeric treatment or any kind of human agency.* The phenomena of spontaneous clairvoyance in some morbid states are quite as remarkable in themselves, as those in which it is designedly and artificially

* It is scarcely necessary to remind the reader, that (on whatever other grounds we may have a right to do it) *this* fact does not authorise us to produce the states and conditions which exhibit such phenomena, any more than we are authorised to inflict disease or death on our fellow-creatures, because they are naturally liable to those evils.

produced; and without arguing, as we might fairly do, that they *could* not be overlooked, we have ample historical proof they *were* not; but that many of them were, as facts, not less familiar to the ancients than to ourselves.

It may be asked, "If so, why have they not told us more about them?" and I answer;—

1. They have told us a great deal. They did not write systems of Animal Magnetism, or Tellurism, or Geisterkunde; but the very question under discussion is, whether many strange things which went by strange names, were not the same art, and did not consist substantially of the same practices. If you would have an ancient story of a clairvoyante consulted by a monarch in distress, surely you would not expect it to differ much from that of the Witch of Endor? —that is, if you have got rid of your nursery notions of a hag on a broomstick. What is the real difference between a young woman soothsaying at Philippi, or in London? But beside and beyond this, history contains numerous facts and perpetual allusions. Many of them have been noticed, and a wish to bring forward some which have not, suggested to me the idea of offering Illustrations of a subject on which I do not, of course, pretend to write physiologically.

2. If it be asked why the matter was not further developed in the hands of the ancients, and how those who saw so much could help seeing more, I might answer, that I cannot tell (for I have found nobody who could tell me) why men have in so many cases stopped short when they seemed to be on the very brink of discovery. Why did they not long before find out printing, and steam-engines, and gas-lights? Nay, stranger still, how did they evade the simple knowledge which might have saved the long labour of the aqueduct? Why did natural harmonics float over the world for thousands of years, not unheard surely, but unfelt and unheeded by the wise and prudent, till the glorious and heavenly beauty of counterpoint seemed to come as a gift from God to his church in its days of darkness? We might ask many such questions, and confess that we could not answer them. No doubt it will one day be asked why men were so long in discovering that things might be made to float in air as well as in water; and why a

world of Science, thus obtaining an incalculable, if not unlimited, power directly antagonist to the ground of all labour, should be content with only using it every now and then as a popular spectacle in the form of an air balloon.

3. But I do not want to shelter myself or others under this kind of answer, while I really believe that there was in this case, so far as regarded many curious arts, and some branches of what may truly be called science, an opposing power. I freely admit that the christian church set its face against magic, witchcraft, and sorcery, real or pretended; and, by God's help, did a great deal towards checking their growth, and putting them down in Christendom. In fact, so much as to create within those limits a belief, not only that they did not exist, but that there never had been such things. I detest the idea of burning either heretics or witches as much as any man; and the reader will not, I hope, understand me as vindicating the severe and brutal punishments with which, as men became more enlightened, after what is called "the revival of letters," witchcraft was visited. I hope to speak more fully on this subject; and in particular so expose some of the ignorant and scandalous falsehoods by which the clergy have been calumniated, and which are complacently handed down from one writer to another, either without examination, or without shame. In the mean time, I grant that the church has done a great deal to discourage and prevent practices which may turn out to be mesmeric, but which it considered as magical, or, at least, for some reason unlawful. I believe that the primitive church, and, indeed, the christian church in all ages, would have cautioned her members against placing themselves in such a state of entire subjugation to the will of others—indeed, I am not sure that if men had asked the Apostle Paul whether such a surrender of conscience, and free agency, was lawful and expedient, he might not have replied in the words which he addressed to the Colossians, Μηδεὶς ὑμᾶς καταβραβευέτω θέλων; Nemo vos seducat *volens*, Let no man seduce you *willing*.*

* Col. ii. 18. I assure the reader that I do not give the original with the Vulgate and Rhemish versions, to shew my learning; but because they differ so much from our own translation. I suppose that no one whose knowledge

§ 8. *What if Ancient Magic were only pretence?*

While I do not take upon me to say that the practice of the modern mesmerist was among those curious arts which flourished in Ephesus until they were checked by the growth and prevalence of the word of God, or that the woman having a spirit of divination at Endor, or at Philippi, was precisely in the same case as a modern clairvoyante, I do not wish to disguise my opinion that there exists such a resemblance as would lead me to think that if the practice of the former was unlawful, that of the latter must be at least doubtful.

But there is an objection sometimes made by those who do not, I think, see its full bearing; and, therefore, though the answer seems obvious, it is right to notice it distinctly.

A reader may say, "You have been arguing on the supposition that there was something which we may call *reality* in the magic and sorcery of old times. Now I believe that all the magicians and sorcerers of antiquity were cheats. I think that they merely deluded their dupes, and that their real sin was fraud and imposture. As to the Witch of Endor, for instance—without going quite so far as the rational and enlightened Michaelis, and supposing her to have been prepared like other 'impostors,' who 'generally have listening apartments, where they can overhear everything said by their confiding dupes'*—without thus stultifying the unhappy king and his companions, I can imagine that Saul was imposed on by some clever trick or shrewd guess; and that, in fact, all the art, and all the sin, of these diviners, lay in their pretence, and in their *professing* to do what they did not do; and I believe just the same of modern clairvoyants."

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was limited to the English bible ever read the words, "Let no man beguile you of your reward in a voluntary humility," &c., without supposing that the word "voluntary" referred to his own will, and not to that of the beguiler, against whose practices he was cautioned. At the same time, I do not think that "seduce" is a proper word, or that either of the versions which I have quoted is so accurate as that of Geneva, "Que nul ne vous *maistrise* à son plaisir."—See Note G.

* Commentary on the Laws of Moses, by Smith, Vol. IV. p. 86.

The answer to this seems to be, that the question of lawfulness does in no way or degree depend on that of reality or pretence; but simply on that of identity. Let it be supposed that the ancients were punished only for professing, even those who are most sceptical about modern performance will not deny that there is enough *profession* in these days. If *that* was so wrong in old times as to be visited with such severe punishment, is it altogether right now?

§ 9. *Is Mesmerism divisible?*

There is one point of Mesmerism which is most interesting and important, but which has scarcely been referred to in the foregoing pages, of which it is the chief occasion. The Science was discovered, or at least made a science, by a Physician, and it was, from the first, employed with astonishing success in the cure of disease.

This part of the subject it is obviously not my place to discuss; nor do I, in speaking of therapeutic Mesmerism, pretend to speak of any but the historical facts of the case, and such practical inferences, and personal duties, as may appear to arise out of them.

Eighty years have elapsed since Mesmer began his experiments. During that period Mesmerism has been incessantly practised in various parts of the world; and, while subjected to every test that could be devised, and amidst opposition of every kind, it has not merely stood its ground, but has made such progress that it is now more extensively believed, and practised for the cure or mitigation of disease, than it ever was before. It is altogether indisputable that many most remarkable cures have been performed in cases where medicine or surgery, as usually practised, were altogether at fault; and it is equally undeniable, that in numberless cases of less pretension, health has been restored, or relief obtained. Add to this, that innumerable operations have been performed, with complete success, on unconscious patients—many of them, too, such operations as no surgeon in his senses would have ventured on under any other imaginable circumstances. The

time for denying, doubting, almost for cavilling, in this matter is gone by. Those who take the trouble to read the reports of cures which have been, and from time to time are, published with every authentication which can reasonably be desired—indeed, even those who are disposed to investigate, or only to reflect on, such information as every one interested in the matter cannot fail to see and hear—will not quite patiently suffer themselves to be told that a multitude of persons believed to be, and fairly pronounced, incurable by the best judges, had really nothing the matter with them; or that they were, to be sure, dreadfully ill, but just at the time when the doctors gave in, and the mesmerist began, the capricious disease took a turn, nobody knows why, and the patient recovered just as he would have done if Mesmerism had never been heard of. One is weary of such explanations. Every person of common humanity who believes a thousandth part of what is told—on authority which one cannot in one's conscience doubt—must earnestly desire to promote by all lawful means, a method of practice which offers such benefits—in other words (for nothing short of that will do much), must wish to see a Mesmeric Hospital well-supported, and well-filled.

But then comes the question—and if I did not know that it engaged the deep and anxious attention of others as well as myself, it would not be worth asking—is Mesmerism divisible? For the convenience of writers, and readers, and talkers, who are supposed to understand one another, a phraseology has been adopted which seems to assume that it is; and without any one's pretending to draw a strict line of demarcation, we are accustomed to read and speak of the "higher," and "lower," phenomena of Mesmerism. That the phenomena thus popularly divided do in many cases exist separately, there is no doubt. Indeed, many patients exhibit all the phenomena required for therapeutic Mesmerism (if it can be said always or necessarily to require any) who show no tendency towards the higher states of sleep-waking and clairvoyance. But are the things essentially distinct, or only different parts or degrees of the same thing? We might even ask, "What security has the patient when he puts himself in the hands of the mesmerist, against such a subjugation as amounts to a voluntary abandonment

of the power of reason with which God has endowed and entrusted him? and what security has the mesmeriser (who adopts the bible) that he is not usurping that very influence over his fellow which God has forbidden him to exercise?" If it be said, "God has given men these powers, and are we not to suppose that he meant them to be used?" the plain answer is, that He has given men power to commit murder, theft, and a variety of things which he has forbidden; and that, not only in the gross form of the act itself, but as to those courses, and practices, and dispositions, which lead to it. According to the Christian doctrine, he that hateth his brother is a murderer*, and the covetous man is an idolater. It matters not if, simply considered, there is no more harm in sending a patient to sleep by staring in his eyes, than by putting drugs into his stomach. It may be so—and there

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* Even the Editor of the 'Zoist' acknowledges this, though in terms not very flattering to the "paid professors of religious doctrine." He is so enraptured at the idea of mesmeric practice by some of the clergy (whom I sincerely respect for their benevolence, and whom I do not pretend to judge, or to blame for being free from the scruples which I feel) that he exclaims, —"How charming it is to see ministers of what professes to be the gospel of peace and good-will employ themselves not in such trumpery as considering whether sermons shall be preached in one coloured dress or another, or prayer shall be said with or without candles, and with the face in this direction or that, and with so many bowings down, and other formalities. Christ taught us the simplest of religions—to love one another and be as little children—to be benevolent, sincere, unselfish, single-minded: and set his face against what the high priests and the pharisees made the business of their lives. While Christ went about preaching his simple mountain sermons, he also healed the sick: and we have the delightful spectacle of clergymen at length imitating him in this particular also."—*Zoist*, No. VIII. p. 537. The very loving spirit expressed in this passage, compared with the tone and tenor of the work on some points, reminds me of a child, who, when he repeated that part of his catechism which inculcated the duty of being "honest and kind to all," persisted in parenthetically inserting an exception against dirty children. I am afraid the 'Zoist,' if equally conscientious, would have to make some such exception with regard to clerical "dolts" and "paid professors of religious doctrine." But, really, while medical men write of each other as they do in some works in which this subject has been discussed, we must not mind what they say of us. Under all their ridicule, and even when it is obvious that it was their intention to be very severe, it is a consolation to believe, as I do in my heart, that all England over, wherever poverty and sickness are to be found, the doctor finds his surest ally in the parson.

may be no more harm in making passes over a rheumatic limb than in rubbing it with flannel—nothing can be more innocent than dipping a pen in ink and writing a few words, but this does not make it lawful for one man to sign another's name to a deed; and that simply because the thing is against the law. Neither is the practice to be objected to as empirical, for, in the first place, that is never a sound objection; and, in the second, Mesmerism is not really more empirical than a great deal of the most orthodox medical practice. And least of all is it to be repudiated as a mere play on the imagination of men, for of all things in the world one of the best would be, if people could be persuaded to imagine themselves unhurt by an operation, or cured of a disease. But I have never found those who talked of this kind of cure, pretending that they could do as much by imagination as they supposed other people to be constantly doing, and in a case of real disease I am afraid they would cut a sorry figure, either as patients or practitioners. They will never be thought quite sincere till they set up an hospital where everything but the patients and their diseases shall be purely imaginary, and allow the world to judge by its fruits. The mesmerists are on the point of opening an hospital, and I cannot doubt that whenever they have the aid of such an Institution they will make rapid progress in convincing the world of the real and powerful agency of therapeutic Mesmerism.

In the mean time, I hope I am not wrong in putting forth a few words of excuse, or at least of deprecation, on behalf of those who hesitate to take an active part in promoting the use of Mesmerism, on what philosophers may think foolish and superstitious grounds. We do not consider ourselves as more inhuman than those whom science has rendered "intelligent, virtuous, and happy." We think that while we are withheld by what others may consider, and what may actually turn out to be, unfounded fears, from actively promoting the practice of Mesmerism, it is unjust to hold us up to public odium as persons who "dislike to see a racking pain removed by it,—to see the feverish, sleepless invalid enjoying a balmy slumber by its aid,—to see the nervous excited patient restored to comfort and repose." For myself, at least, I know that I

may honestly disclaim such feelings; and I shall be most grateful to any one who may be able to remove the scruples which I feel bound to express, by fairly meeting the question which I have placed at the head of this section, and distinctly showing that therapeutic Mesmerism is separable from, and no part of, the curious art of soothsaying and divination, which busies itself in the banker's shop, or the pawnbroker's cellar.

NOTES.

Note A, *referred to* p. 26.

ON SOME EARLY STATEMENTS RESPECTING THE SUBJECTION OF THE WILL.

It is a matter of some interest to look at the popular statements of fact and opinion which were circulated during the early years of Mesmerism. Most of them are now forgotten, and those who, like myself, have not access to such of the ephemeral literature of that period as survives, are indebted for the preservation of some scraps to an author whom one really has to thank but little for anything of his own. I have been obliged to him in more than one instance (see pp. 24, 42).

"Voici," says M. Robert, "ce que l'on trouve au sujet du puységurisme, dans un ouvrage periodique du temps, en date du 18 avril 1785. Ces renseignemens pourront offrir quelque intérêt sous le rapport de l'innovation.

" 'Le magnétisme, que l'on croyait proscrit, anéanti par le ridicule, devient plus à la mode que jamais: ses merveilles s'accroissent et se multiplient. Le docteur Mesmer se repose, dit-on, sur ses lauriers, et jouit de l'argent immense qu'il a ramassé: il ne fait plus que présider. On parle d'un marquis de Puységur qu'il convient plus habile que lui. Celui-ci endort les malades et les jette dans un somnambulisme parfait, les fait obéir à la baguette et à ses gesticulations, en sorte que *leurs volontés correspondent absolument aux siennes.* Il y a plus, cette situation est souvent telle que les somnambules acquièrent un sentiment de prescience, ont des révélations de l'avenir, et prophétisent.' "—*Recherches*, p. 75.

" C'est en effet M. le marquis de Puységur qui prétend avoir rencontré par hasard dans certains procédés de l'administration du magnetisme animal les effets merveilleux, qu'il obtient aujourdhui. Il appelle cela *mettre en rapport.*

Il commence par faire entrer en crise une fille qui tombe ensuite en léthargie et devient somnambule. Il magnétise alors celui qui veut être en rapport avec celle-ci : elle ne peut plus le quitter ; *elle exécute ses volontés et les devine sans qu'il parle.* On assure toutefois que si elles étaient malhonnêtes, elle ne les exécuterait pas. Cette *affection*, cette *servitude*, cette espèce d'*identification* ne dure au surplus qu'autant que la léthargie. Quand la somnambule se réveille, elle n'est pas plus habile qu'auparavant, et recommence a mèconnaître celui qu'on avait mis en rapport avec elle, comme si elle ne l'avait jamais vu." —*Ibid.* p. 78.

This may be considered as the language of an opponent; but Kieser speaks as strongly of the patient becoming altogether identified (ganz identificirt) with his mesmeriser. It is true that he only represents this as taking place in the higher grades of mesmerism, and then only in certain cases, but, even with such qualifications, his language is strong, and perhaps too general, when he says, "Es scheint, dass *alle* Functionen des Somnambuls dem Willen des Magnetiseurs unterworfen sind, ja dass selbst der materielle Stoff des Somnambuls, die ganze Masse seines Körpers als solche, durch die Kraft des Willens des Magnetiseurs angezogen wird, gleichwie das Eisen durch den Magnet."—*Syst. des Tellur.* I. 231.

Again, in his second volume, he says, "Da hierdurch der Somnambul als *Organ des Magnetiseurs*, erscheint, so wirken auch alle Thätigkeiten der Organe des Magnetiseurs consensuell und sympathisch auf den Somnambul ein . . . . Der Somnambul fülht, riecht, schmeckt, hört sieht dasselbe, was der Magnetiseur empfindet, riecht, schmeckt, hört und sieht. . . . . Der Wille des Magnetiseurs, auch unausgesprochen, ist auch seine Wille, und er muss demselben unbedingt gehorchen."—*Tellurismus*, II. 139. This is almost a translation of the words of Dr. Kusczkowski, a writer, who, notwithstanding something rather uncomfortable in his style, is always worth consulting on account of the clear and succinct manner in which he has arranged the fruits of extensive reading, and his careful and ample indications of authorities and sources. In this case it is probable that both writers took some of their phraseology as well as their ideas from a common source. He says, "In sexto gradu. . . . . Nexus cum magnetisatore adeo intimus est, ut ægrum cogitationes illius vel minimas divinare, et *voluntati soli* moram gerere, totum vero hunc statum beatitudini contiguum esse arbitretur."—*De Magnetismo Animali.* p. 110. "Præter consensum physicum inter magnetisatorem et ægrum, ope cujus in præcedentibus gradibus hic illius sensationum compos fuerit, in hoc gradu magnetice dormiens, sympathia animi cum magnetisatore suo conjunctus, *voluntatem hujus solam servili modo sequitur.* Si *voluntas* magnetisatoris ingenue ad bonum ægri tendat, sive hoc tacite volutetur, sive verbis exprimatur, æger repente in crisin inducitur, neque, somno durante, *mandatis illius resistere potest*, etiamsi vigilans ea rejecturus esset."—*Ibid.* p. 114.

While this note was in the printer's hands I first saw M. Cahagnet's *Arcanes de la vie future dévoilés*, of which I have as yet read only a part. Whether the book is a hoax, or the author a visionary, I do not pretend to determine; but I met with one little fact (if I may so call it) respecting the power of the will, which I am irresistibly tempted to add to a note which may seem to be a complaint of something like over-statement (rather in words than in anything else) on the part of earlier writers. The reader must not, however, understand me as in any way connecting the name of M. Cahagnet, if there be such a person, or whoever he may be if there is, with those of men whose acknowledged character and station in society require that they should be named with respect, and placed in good company. But it is quite as much to our purpose to learn and make known what is *now* put forth on the subject, as to discuss what was said in earlier times. As to M. Cahagnet one may say, as Mr. Atkinson does of Mr. Varley the artist and astrologer, that "he entertained singular notions on spiritualism, believing in dreams and visions, and the existence of a multitude of spirits," but we cannot add that at the same time "he was a christian in the purest sense, but without *any* belief in the creeds and dogmas of *any* of the churches" (*Zoist*, II. 138). He is, however (or would be thought to be), a religious man in his own way; and though I suppose he could not be said to believe *any* of the creeds of *any* of the churches, yet he seems much inclined to patronize them all. Indeed, if any of his clairvoyantes ordered him to do it, I doubt whether he would feel half as much offended as Lord Erskine did at the Church of England for requiring him to believe "in all things visible and invisible." His object, however, in publishing these revelations is, to get rid of the errors propagated by *all* the sects—"c'est pour combattre, dis-je, les erreurs qui ont été débitées par toutes les sectes jusqu'à ce jour, dans le but de moraliser les hommes, et dont les maximes offensent Dieu, que j'ai écrit avec franchise tout ce qui m'a été dit par mes lucides, et pour rendre en même temps hommage à la justice divine." T. I. p. 258. Writing with this view (one even more enlarged than that of Mr. Higgins), it must have been satisfactory to find so much concurrence among his clairvoyantes that they were almost in a condition to form a sect by themselves;—"Aucun n'a voulu admettre le non libre arbitre; aucun n'a représenté Dieu autrement que par un soleil brilliant; aucun n'a voulu de l'enfer des catholiques; aucun n'a voulu du Christ pour le vrai et seul Dieu du ciel, les esprits chrétiens et autres ont été tous d'accord sur ce sujet; aucun n'a voulu du ciel des chrétiens," &c.—p. 256. But the oddest thing in the book is this—it consists principally of detailed accounts of enquiries made by M. Cahagnet himself, through his clairvoyante, of departed spirits, whom she calls up by his direction, at the request of some person who has applied to him for what he terms a "séance d'apparition." In general, the person thus evoked is some friend or connexion of the party requesting the séance; but there is one person

who is had up for examination oftener than anybody else, and may be called the hero of the book; and, of all people in the world, this is the Baron Swedenborg. More fortunate than Drelincourt, though wanting a Defoe, the Baron is actually his own Mrs. Veal; and is closely and repeatedly examined as to the truth and excellency of his own works; and it must have been a great satisfaction to him to be able to affirm, in his state of advanced knowledge, that, barring some little imperfections incident to material men, such as he was when he wrote them, they were all just what they should be. But as he was so kind as to attend whenever he was called for, the Baron, though invisible to the magnetiser, came at length to take a part in his office. M. Renard, a friend of M. Cahagnet, who describes himself as "Employé aux hypothèques de Rambouillet," had requested that Adèle the clairvoyante might, while in her sleep, magnetise a little bottle of water for him. M. Cahagnet told her; and M. Swedenborg being present, she begged him to increase the efficacy of the water, by joining in the magnetisation, and "ce bon esprit le fit avec plaisir." Adèle held up the bottle to the Baron, who breathed on it, and then she returned it to the magnetiser, saying, "Elle est bonne." He accordingly pasted on the bottle a label, on which he afterwards wrote "eau magnetisée." Three hours afterwards he observed that the word "magnetisée" had disappeared, while "eau" remained quite black. He, therefore, re-wrote "magnetisée"; but by the next day, when he was going to send off the bottle to his friend, not a trace of it was to be seen. Again he re-wrote the flying word, "avec une plume d'oie"; and sent off the bottle. He thought no more of it (one wonders at that) till his friend wrote to say that he had received the bottle with a label containing only the word "eau," and that he ought to have specified what sort of water it contained. M. Cahagnet replied that he had thrice written "magnetisée"; but, at the same time, felt that it would be right to come to an explanation with the Baron. "Je ne pouvais mieux me renseigner à cet égard que près de M. Swedenborg." He, therefore, requested Adèle to ask him about it; and the Baron reminded her that he had charged her to tell her magnetiser to label the bottle "eau divine spiritualisée." She confessed that she had forgotten this; but she obtained, and gave her magnetiser, the explanation, that none but material men *magnetise*, while spirits *spiritualise*.

After some more discussion, the discourse went on to this effect;—

M. Cahagnet. Then it is M. Swedenborg who has been at the trouble of effacing the word "magnetisée"?

Adèle. No. He has taken no more concern about the matter. It is the water itself filtering through the pores of the glass which has effaced the word.

M. C. I do not understand that; it could not filter, the label would have been unpasted, it would at the same time have effaced the word "eau." Explain this phenomenon to me more clearly.

A. There is no phenomenon. The will and the fluid of M. Swedenborg were in that water, which ought not to have the word "magnetisée" upon it, so it caused it to disappear.

M. C. Do you mean to say that neither M. Swedenborg, nor any other spirit effaced that word?

A. It was the water itself.

M. C. This water, to do such a thing as that, must have a *will?* Then it is alive, is it?

A. It had the *will* and the fluid of M. Swedenborg; that was sufficient for it.—Tom. II. p. 55.

There is ground for a good deal of meditation in the fact that the work in two volumes, from which these extracts are made, is lately published in Paris, and is now selling in London at the price of twelve shillings.

Note B, *referred to* p. 45.

ON RESERVE IN MESMERISM.

I am not disposed, as I have hinted in the text, to offer any conjectures on this point; but, in addition to what I have there given, I offer the following specimens;—

M. Teste says, "We here terminate the sketches which we intended to present to our readers on lucid somnambulism. To the details already read, many others, still more surprising, might still be added; but I do believe that the time is not yet come to tell all we know on this subject."—*Practical Manual*, p. 146.

Mr. Spencer Hall, after stating a case of which he says, "it made quite evident to me the fact, that, no matter how far apart in body, persons may occasionally appear as being really present to each other, and thus interchange their thoughts as easily and clearly as if corporeally near and in regular conversation," adds, "lest any one, however, attempt to abuse this power, let him be assured that if wrongly used there will be a re-action of it upon the evil-doer, with a punishment more awful than it is the nature of an inexperienced mind to comprehend. I speak with authority, though I trust with modesty, as one who has been favoured to see far into these things. But let us for the present change the topic."—*Mesmeric Experiences*, p. 83.

Mr. Townshend having spoken of Mesmerism as "an agency which has physical effects on man," subjoins a note thus marked with italics, "And on brutes also. On this point I *could* state many curious particulars: but I desire to startle my reader as little as possible, and to exclude from the *present* work whatever bears not strict reference to the *human* influence."—*Facts in Mesmerism*, p. 289.

In a paper "On the silent power of the Will," Mr. Thompson says, "I find that it is most difficult to write anything entirely satisfactory on this subject; for the more extraordinary phenomena which we observe are *too astonishing for recital;* so that we cannot adduce sufficient evidence of the facts."—*Zoist*, No. XIX. p. 260.

At the formation of the British Mesmeric Institution mentioned at p. 21, Mr. Janson, of Pennsylvania Park, Exeter, said;—"It was not for him (Mr. Janson) to say much of his own doings, but he might state that he had practised mesmerism for the period of six years, during which time he had had come under his personal observation every mesmeric phenomenon which he had ever read or heard of—not only the lower phenomena of coma, traction, insensibility to pain, rigidity, &c., but the higher phenomena, community of taste, mental travelling, introvision, and, latterly, one case of prevision, which he conceived to be the highest power—for what could exceed the power of prophecy? This power was almost *too high to be mentioned at a mixed public assembly, for our present state of knowledge was not sufficiently advanced for it.*"—*Zoist*, No. XXVI. p. 158.

NOTE C. *referred to* p. 51.

THE WITCH OF ENDOR.

The old folio volume of engravings from which, in my childhood, I learned Sacred History (or something which passed for it) is now before me; and, though not quite perfect, it still contains the well-studied, and well-remembered, picture of the Witch of Endor, stretching forth her wand over the head of the aged prophet, who is half-risen from a hole in the centre of magic circles. The unhappy king is prostrate before him. A large owl, high up in the left-hand corner, and apparently unmoved by what is passing below, seems to have a lodging of his own in the cavernous rock, which is furnished with scrolls, a skull, and what looks like a lantern, though one does not exactly see why he should be supplied with an article which he was so particularly unlikely to use or appreciate. Perhaps the engraving is after one of the great masters; and probably those who are familiar with the caricatures of historic truth which they have furnished may be able to identify it from this description, as well as to add further illustrations of the subject. The engraving in Scheuchzer's *Physica Sacra* is much more elaborate, and rich in magic apparatus. Not only "the owl is abroad," but "the bat and the toad;" and along with the bat, a raven hovers over the head of the half-risen prophet. The witch directs her wand towards two serpents, who rear up and entwine in the light of a candle stuck in a skull on cross-bones, while three other stout candles flare as foot-lights before the enchantress. Pity it is that the painter

was not sufficiently enlightened by his own candles, to understand that it was beyond the power of his art to pourtray the works of darkness. All this, too, in the open air, when the king had come privily in disguise, and the woman's life was forfeited if her practice was discovered. It would not be worth while to notice such things, were it not that the ignorance and disregard of truth too often manifested by painters of historical (especially sacred) subjects, undoubtedly exercises a great influence over the minds of men—or rather makes an impression on the minds of children, which they too often thoughtlessly retain when they have become men. How, indeed, can we expect men to have reasonable ideas of historic truths when they are brought up to such nonsense? How else can we account for such a commentator as Michaelis, taking it for granted that the details of the transactions at Endor differed nothing from German hobgoblinism? I have only Smith's translation, and no means of seeing if it is correct; but if it is, he ascribes the defeat of Saul in part to his having "wearied himself out the night before in consulting the dead in one of those *deep subterraneous caverns* wherein they usually reside." The witch, he tells us, made the invisible Samuel say "in the *gloom of the cavern*," what she judged probable, &c. But what is there about any "cavern"? One of the very few things which we know of the transaction is, that it took place in a bed-chamber; and we may infer that the woman was living in circumstances of comfort and plenty, both from the manner in which she pressed her hospitality on the king, and from her being able to produce a fatted calf, which was already in the house, and to make unleavened bread for such a party, on so short notice in the middle of the night. The case was one which did not allow of her knocking up a neighbour, and saying, "Friend, lend me three loaves," &c., and I think we may fairly suppose, not only that the materials of her hospitality were her own, but that they were nothing more than what might have been usually found on her premises.

Note D, *referred to* p. 57.

THE CEREBRUM ABDOMINALE.

I cancel a great part of this note, which consisted of some account of, and remarks on, M. Petetin's cataleptics, because since the page containing the reference was printed, and just as I was sending the note itself to the printer, the twenty-seventh number of the *Zoist* came out, and it opens with an interesting paper by Dr. Esdaile of Calcutta, in which he refers to those cases, and adds some particulars of a curious one which lately occurred in his own practice. I am much better pleased to see him referring to works of that period, than to do it myself; partly because though it may be true that "they had scarcely anything new to tell" so experienced and acute a practitioner, yet they have a

great deal to tell the less informed members of his profession, some of whom (for reasons which I avoid mentioning) would rather learn from them, than from him; and partly because the "scarcely anything" to be found by a well-instructed mind prepared to understand and use it, may be extremely valuable, and the single grain, which is thus gleaned, may produce more fruit than a whole bushel poured into the abdominal cerebrum of ignorance. I do not pretend to prescribe for doctors, especially for those of the 'Zoist,' who only "respect the clergy as long as they keep within the limits their profession prescribes for them" (No. XIX. p. 314); but I do suspect that even they would meet with valuable, but unnoticed or neglected hints, which would repay their trouble, and that they would do a public service by making known many cases and facts which are now only to be found in obsolete periodical works, or books which have now become scarce and almost unknown. I suffer the remainder of the note, however, to stand, including what I originally copied on the very ground that it contained so many references to older works.

"Dr. Kuczkowski, whose work, as I have already said, is extremely valuable as indicating and referring to the statements of earlier writers, after having spoken of the power equivalent to sight manifested by persons under mesmeric influence, thus proceeds, "Præter hanc vicariam visus actionem etiam in scrobiculo cordis totius sensualitatis communis sedes stabilitur, præsertim autem visus officium ex hoc loco maxime in conspectum prodit. *Tardy: Trait: magn: de la Dem. N.* Vol. I. p. 71, 84. Vol. II. p. 33. *Le Blanc in Exposé des cures des Strasbourg*, T. II. p. 122. Somnambulus dignoscit inde, æque ac tactu, statum indicis in horologio, quod proxime ad scrobiculum cordis admovetur. *Petetin Memoire G.* p. 23. *Nordh: Arch: Arch:* B. I. St. 1. p. 25. *Gmelin's, Mat. f. d. Anthrop.* B. II. p. 71." p. 74.

The first of the above writers, M. Tardy de Montravel, "capitaine d' artillerie," published the work here quoted in the year 1786. He had given his testimony respecting this phenomenon in a previous work, whence Deleuze gives an extract of which the following is a part;—"Outre les organes extérieurs des sens, l'homme a encore un sens intérieur dont l'ensemble du système nerveux est l'organe, et dont le siége principal est le *plexus solaire*. Ce sixième sens est le principe de ce que nous nommons instinct dans les animaux. Si par une cause quelconque les sens extérieurs sont engourdis, et que l'organe du sens intérieur acquière plus d'irritabilité, il remplit seul les fonctions de tous les autres," &c.—*Hist. Crit.* Tom. II. p. 162.

I must add a few words on one point which appears to me very curious, and which I should like to see more fully investigated by those whose scientific attainments qualify them for such an undertaking. It seems that stomachs called upon to develope and exercise these extraordinary powers, claim a species of compensation, or, at least, show that what are considered as their more natural and common faculties are so far from being lost, that they are in

fact in a state of high exaltation and power. Mr. Townshend gives a very amusing account of a young somnambulist whom he was in the habit of mesmerising in the evening, and whom on one occasion he purposely suffered to sleep until supper was served. The somnambulist took his place, and the amusement of the rest of the party was to get him to eat as much as they possibly could, in order that they might enjoy his surprise when he should be afterwards awakened, and find that by some incomprehensible means he had had his supper. When, however, a quarter of an hour after, all vestiges of supper having been cleared away, he was awakened, he was not aware that he had slept longer than usual, did not know the hour, but hoped it was near supper time, and was only politely convinced that he had tasted anything. He begged, nevertheless, to have a crust of bread, and, on the supper being reproduced, showed his companions that their labour had been completely thrown away. Some knowing persons may suggest that the young man was a wag, who saw through the trick, and humoured it. They are welcome to their opinion; but, for my own part, I rather incline to suppose that Mr. Townshend and his companions were in possession of their senses and faculties. But the case is by no means singular. Mr. Topham says, of his patient Horner, whose case has been brought before the reader, at p. 12;—"In his mesmeric state he would sit at table and eat and drink very enjoyably, and apparently with increased powers of digestion; for soon after his restoration to his natural state he would partake of his dinner or supper with as good an appetite as if he had not been (of which he was ignorant) *freely* indulging it half an hour before." One cannot but suspect that this young Horner was a descendant of the "good boy" whose Christmas clairvoyance produced such a memorable excitement of his organ of self-esteem.

Something like it is recorded, I think, of Alexis: and there would, I dare say, be no difficulty in accumulating instances, of which I will only specify Mrs. Jones's juvenile clairvoyants, and I do this rather for the sake of mentioning her curious little book ('The Curative Power of Vital Magnetism') than for want of evidence; but I do not recollect to have seen any explanation, or very particular discussion of the subject. It brings to one's mind the words of the prophet, "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite."—*Isa.* xxix. 8. This, of course, has been understood to mean simply a man who does not eat at all, but dreams that he is eating because he is hungry—an interpretation grounded on the supposed fact, that men never do really eat while they are asleep or dreaming, and really do dream of eating and drinking when asleep in states of hunger or thirst. But, certainly, that is not the plain meaning of the words as they stand. That they actually refer to the phenomenon in question I do not pretend to say; but, certainly, they

describe it very exactly. Moreover, I should like to know whether men whose rest is disturbed by hunger or thirst do, as a matter of fact, commonly dream that they are eating and drinking. Even to dream that they want to eat or drink, or are trying to get at food or drink, supposing their uneasiness to assume such a definite form, is a very different thing. In such enquiries as I have hitherto been able to make, I have never, I believe, met with any person who was conscious of any personal experience of the kind. The only approximation (if, indeed, that may be called one) is the case of a lady, who owned that in travelling through a foreign country where she was but scantily supplied with food, she fell into the unladylike disorder of hunger, and when she dropped asleep in the carriage, repeatedly woke with the impression that she was putting, or going to put, food into her mouth. But even this does not meet the case of an imaginary satisfaction of the appetite, which seems to be implied in the words of the prophet, and which is felt by sleep-waking dreamers who "eat and drink very enjoyably," and know nothing about it afterwards.

Note E, *referred to* p. 60.

THE θελητὴς, OR WILLER.

Such a designation may seem strange; and I feel it necessary, in justification of what I have said, to transcribe a few words from Lexicons. Schleusner (Lex. in LXX.) says, "Θελητὴς, volens, voluntarius, studiosus ventriloquus אוֹב necromantes II. Reg. xxi 6. *ἐποίησε θελητὴν* faciebat ventriloquum." Hesychius has simply, "Θελητὴς, *προαιρετικός*." As to this word of explanation, Scapula has, "*Προαιρετικὸς*, qui certo animi proposito ad rem aliquem fertur. cum genit. apud Aristotel. Eth. 5. ¶ Apud Philonem de Mundo *προαιρετικαὶ ἐνέργειαι* exp. actiones a proposito proprio manantes. Apud Gal. *προαιρετικαὶ κινήσεις* voluntarii motus." The reader who thinks it worth while may find a learned note in Alberti's edition of Hesychius, Tom. I. col. 1689, which is too long for insertion here, though much to the purpose. I cannot, however, help transcribing a line or two from Valpy's edition of Stephens's Thesaurus, because it is so characteristic of the quiet way in which dictionary makers, who ought to be the most sober-minded men on earth, "twist words and meanings" as they please. "Θελητὴς Qui vult *προαιρετικὸς*, Hes. Apud LXX. Interpr. habet diversam signif. nimirum Pythonis: ut 2 Reg. 21. 6. *καὶ ἐποίησε θελητὴν*," &c. The usual meaning does not suit; therefore, in this place, "habet diversam significationem," says the lexicographer; and one can only answer, "Certainly, sir, if you say so."

NOTE F, *referred to p.* 61.

THE אוֹב AUB, OR "FAMILIAR SPIRIT."

This is done by Buxtorf; who, after giving "אָבָה voluit, acquievit," gives as a perfectly distinct root "אוֹב *m.* Pytho, *qui responsa dando diabolicis artibus homines a Deo avocat, Levit.* xx. 27. *Plur.* אֹבוֹת, *Pythones, Levit.* xix. 31. *Item,* Utres, *unde* כְּאֹבוֹת, *Sicut utres Job* xxxii 19. Hinc Pythonis significatio juxta Aben Esram, quod ex tumido ventre, quasi Utre oracula depromeret." Castell does the same as Buxtorf, in almost the same words; therefore I only copy the words of the latter; and I do that for the sake of the reference to the Book of Job, which is common to both, and which I would not appear to pass over. I really think, however, that the reflecting reader will believe that אֹבוֹת has the same meaning there as it has in the xix. chapter of Leviticus, and that there is no reference to "utres," skins, or bottles, at all in the passage; but when Elihu said, "I am full of matter, the spirit within me [*marg.* the spirit of my belly] constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst, כְּאֹבוֹת;" he did not mean like new "bottles," but like the "ventriloquists," usually signified by that word, whatever they might be. As to the derivation of אוֹב, however, Parkhurst, not liking to deduce it from any known verb, makes an imaginary one, אב, which he honestly confesses "occurs not"—that is, has been made for the purpose. But, he tells us, "Bate, Crit. Heb., places these words under אָבָה *to be willing*, and says, 'this is a very proper word for a *familiar spirit*, from the *affection* he was supposed to have taken to the person he attended.'" The passage is worthy of notice, as showing how preconceived opinions, and even preoccupied words, such as translators often use when they are more anxious to convey their own ideas than their author's, or even when they are more studious of elegance than of exactness, may creep into the dull recesses of lexicography, and make well-springs of nonsense. I have already said that the *lar familiaris* was no oracular being at all, and that his affection (if he had any) was rather to the place than to the person. At least, the only "lar" with whom I am at all familiar (and that one who, I suppose, has given the fullest account of himself that such a creature ever did) is the ill-natured imp of the Aulularia, who presented himself on the stage to avow his spite against two generations of the family who owned the hearth with which he was connected, and to publish the cruelty and injustice with which he had treated them.

NOTE G, *referred to* p. 65.

VOLUNTARY HUMILITY.—*Coloss.* ii. 18.

Every reflecting reader will feel that there is some difficulty in understanding the passage here referred to; and will probably doubt whether any of the explanations which have been given are entirely satisfactory. The word καταβραβευέτω, which occurs no where else in the New Testament, seems to be unhappily rendered "beguile," particularly because the notion of a "reward" with which it is coupled, shows that our translators were guided by its primary reference to the officer whose place it was to adjudge the prize, at the public games. Of course, such a judge might act unjustly and unfairly; but one does not see how he was likely to do it in "voluntary humility," or in the way of beguiling or seducing. Indeed, I do not know how to think that the Apostle had any reference to the games, or getting prizes, or being beguiled of them, at all; and it seems to me much more probable that he used the word in that more general sense which (whatever might be its origin) it came to bear. Let it be granted that (as Schleusner says) it signifies, "1.) proprie: *debito brabeo*, seu *præmio certaminis aliquem privare et fraudare*," and so on, yet, he adds, "2.) non solum . . . . . sed etiam *imperium sibi in aliquem sumere, subjugare, jugum imponere*," &c. Nothing, I apprehend, but the difficulty of accommodating the text to any meaning which they could suppose it to bear, would have led our translators to use the word "beguile," or to recur thus strictly to the origin of the word, seeing how they translate βραβευέτω, which comes a few verses farther on, in a sort of antithesis; "Let the peace of God RULE in your hearts."—Chap. iii. v. 15. This word also occurs here only, and Schleusner, getting more distinct as he goes on, says, "1.) proprie: *judex sum certaminis*," &c. "2.) in universum: judex sedeo in re quavis alia, *dirigo, moderor, præsum, guberno*." As to the worshipping of angels, the "intruding" (or as the Vulgate reads "ambulans," not somnambulans) in the things which he "hath not seen" (or which "he hath seen," according as we decide the claims of various readings) and the being "vainly puffed up" (what if כאבות) "by his fleshly mind" (νοὸς τῆς σαρκὸς, perhaps the same of which one class of philosophers has spoken so much and so mysteriously, "excitatus enim in anima νοῦς, intellectualem potentiam animæ illustrat, et illuminat, ... ac figurat, et innascitur animæ intelligentia et perfectio")—as to all these things I may have occasion to say more hereafter; and, in the mean time, I only offer a few words here to explain, in some degree, what I have said in the text.

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